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INDIAN BIOGRAPHY.

OLD SHUSCO, THE JUGGLER.

THE biography of a consistent Christian is always instructive. His position in society may be very humble; his history may seem to be utterly bare of incident; and yet the study of his interior life, a familiar acquaintance with his trials, his temptations, and his victories, cannot fail to make us wiser and better. "As in water face answereth to face, so the heart of man to man." By contemplating the conflicts of another, we are better prepared for our own. And if the change wrought in the character which is submitted to our inspection, be very great, if we find a long career of reckless depravity terminating in an old age of humble, watchful piety, we shall have new and most impressive views of that grace which has produced the transformation.

The history of old Shusco furnishes a significant illustration of the adaptation of the gospel to every class and condition of mankind. At the time of his conversion, he was ignorant, degraded, and wretched. Within a very few years, he became truly and emphatically "a new creature." We shall find him, in the course of the following narrative, though unable to read even the Bible, thoroughly acquainted with the leading doctrines of Christianity. We shall discover in him, instead of the pollutions of heathenism, "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Though poor, infirm, and dependent, we shall also see that he enjoyed that "peace of God which passeth understanding." With such an instance before us of the blessings conferred upon a benighted pagan, who can find it in his heart to deny this gospel to the millions who are sitting "in darkness and the shadow of death?"

The following sketch has been prepared by Mr. Marsh, the missionary of the Board to the Stockbridge Indians. As several years have elapsed since

the death of Shusco, many incidents that might have been collected at an earlier date, are now doubtless forgotten, or remembered too imperfectly to be given to the public. Enough remains, however, to convey a tolerably correct idea of his life and character.

SHUSCO BEFORE HIS CONVERSION.

OLD SHUSCO, as he was familiarly called, was an Ojibwa Indian. The place of his birth was probably near the island of Mackinaw, which is situated in the strait that connects Lake Huron with Lake Michigan. He was left an orphan when about ten days old; he came under the care of six different individuals during his childhood and youth. When he was about fifteen years of age, his grandfather undertook to convert him into a juggler, by requiring him to blacken his face with coal and fast ten days; the only nourishment which he took during this period was a cup of broth. Near the expiration of this time, he had a dream in which he thought he was visiting an old, grey-headed man towards the rising sun, who applied to him to heal a child that lay at the point of death. Having effected the cure by means of a drum which the old man furnished, he delivered the boy to the overjoyed father. The old man then made him a great many presents; among them was a drum, which he received with the assurance, that when any person was sick this would enable him to heal the malady. With this dream Shusco's grandfather was highly gratified, and told him that he wished to make him a medicine man. He then took him to his lodge; but life had become almost extinct in consequence of the long abstinence already mentioned. The grandfather speedily obtained a drum, such as Shusco had seen in his dream, and soon the latter commenced the practice of the healing art, as the old man who lived toward the rising sun had taught him.

But finding that he had not been thoroughly initiated into the mysteries of a medicine man, he fasted a second time, for five days; and again he dreamed that the old grey-headed man from the east sent for him. Having arrived at the end of his journey, the old man prepared a little tent, into which he was desired to enter. This was constructed in the form of a truncated cone, open at the top. Soon he heard a loud rushing noise, and something seemed to leap into the tent. Immediately the place began to tremble, as if shaken by a whirlwind, and he heard some one speaking to him from above. After this second dream, he was considered a much wiser man than before. Having thus perfected himself in the mysteries of juggling, whenever he was consulted in behalf of the sick, he would construct a tent, similar to the one he had seen in his dream, and enter it. Soon it would tremble as if shaken by a whirlwind; after which a worm would drop from his tongue; and then the man-i-to (spirit) would be considered as having come to impart the desired information.

This Satanic art—for such Shusco always called it after his conversion—he continued to practise from youth to old age; and he was regarded as a great man among his people. In addition to this, he was a notorious drunkard. He was accustomed to say of himself, that he could not be satisfied with a ten days' drink, but that he drank as long as he could obtain the means of intoxication.

In common with many of the aborigines, Shusco believed in the transmigration of souls. He used to affirm that he had previously existed, and that he had lived with a grey-headed man above. "He sent me away one day upon an errand, and told me that I must not return until I was grey-headed like himself." Accordingly, when Shusco's grandfather told him that at death he would go to the west, he confidently maintained the contrary, affirming that he should return above to the old man with whom he previously lived.

SHUSCO'S CONVERSION.

In the conversion of old Shusco, we have a striking exemplification of the apostle's remark, "The weakness of God is stronger than men." The humble instrument employed to guide him into the way of life was his own wife, who had been converted some time previously. As Jesus was precious to her soul, she recommended the Savior to her husband, and "wept," as she said, "over him."

Shusco's account of the efforts which she made to lead him to the knowledge of the truth was as follows. "I did not know that the practices of Indian jugglers were made up of rank and sinful errors, till my wife, whose heart had been turned by the missionaries, told me that such was the fact. I had no pleasure in listening to her statements, and often turned away, declaring that I was satisfied with the religion of my forefathers; still she seized every opportunity of talking to me on the subject. She told me that all who adhered to the Indian jugglers, were no better than open servants of the evil spirit. She had in particular four long conversations with me on the subject, and explained to me who God was, and what sin was, as it is written in his book. I had previously believed that there was one Great Spirit, who was the master of life, and had made men and beasts. But she explained to me the true character of this Great Spirit, the sinfulness of the heart, and the way in which it is turned from evil to good. By degrees I was able to understand what she said. She told me that the Holy Spirit alone could make my heart better, and that the souls of all who died, without having felt this power, would be forever miserable. I did not relish these conversations, but I could not forget them. When I reflected upon them, my heart was not fixed and unshaken, as it was before. I determined that I would not look into futurity any longer, nor practise the *me-tas'* art. After a while I saw more fully, that the Indian ceremonies were all bad, and I determined to renounce them altogether, and to give heed to what was declared in the Scriptures."

Shusco felt, for the first time, that he was a sinner, and in danger of being punished forever, in the spring of 1828. He had gone to his sugar camp, on an island, at some distance from Mackinaw. At first he thought he would ask the old man whom he had always consulted in juggling, for permission to leave his service; but his sins pressed upon him so heavily that he soon forgot to make the request. He seemed for some days overwhelmed with a sense of his sins as against a holy God,—so much so that he would walk around his kettles, not knowing why he did so. He became so inattentive to his business that he poured the syrup into the sap. Indeed he could scarcely eat or sleep. He said that an evil spirit seemed to haunt him continually, as he went round to gather sap; nay, it animated his very shadow. His wife inquired what was the matter; she told him, at the same time, that he looked pale. He replied that he was sick at heart. "You must pray," said she, "to God, and he will forgive you." "How can he forgive so great a sinner as I am? I have spent all my life in sinning against him." "But," she answered, "he will forgive you if you pray to him; for he forgave me, and I know that he will forgive you also." At last Shusco tried to pray, but he found no relief. He continued in this state of mind for some two weeks; at length one night he was almost in an agony of mind. His sins rose up before him in such awful forms that, as it seemed to him, God could not have mercy on such a sinner. He retired to his accustomed place for prayer, knelt, and prayed more earnestly than ever before. During this conflict it seemed to be one great desire of his heart that God would take away the love of strong drink, and he did so. "Immediately," said he, "my burden was gone. The hard thing in my heart was taken away. I was not sick any more." He now returned to his lodge, went to bed, and slept quietly during the remainder of the night. The next morning he felt perfectly well; God seemed to be very near. "My heart," said he, "was filled with love to him and to his children. I went out of doors. Oh! it was very pleasant; the sun shone bright; the trees and every thing around looked as they had never looked before. When I sat down to eat my breakfast, Sarah said to me, 'How do you feel now?' 'Very happy; my heart is not sick now, and I think I love God.' 'What day,' said she, 'is it to-day, Shusco?' 'I told her prayer-day.' 'What makes you think so?' 'Why it is prayer-day (Sabbath) to me. We must not work to-day, but pray to God.' We both prayed, and I was very happy." Thus the first impulse of this son of the forest, as soon as he was converted, was to remember the Sabbath day to keep it holy.

He now thought of the missionaries at Mackinaw; and although he had formerly shunned them, he now felt a strong desire to see them, especially on that day (Sabbath.) At this time he had probably never been within the walls of a sanctuary; but now he was anxious to visit the courts of the Lord without delay. The next day he said to his wife, "We must not stay here any longer to make sugar; but we must go to Mackinaw; for I want to see the missionaries." "So we gathered up our

things," he subsequently remarked, "and went to see the missionaries, to tell them, 'I love God now, and am very happy.'" As soon, however, as he reached the island his heart was filled with pity for his poor, drunken brethren. The news of his conversion spread rapidly. All exclaimed, "What hath God wrought?" with wonder and delight. At first it seemed almost too much to believe that he had become a disciple of Christ; but when his deep humility, and love to all, especially to Christians, were apparent, there was no room for doubt.

From this time he continued to live by the faith of the Son of God. He was uniformly spiritual, cheerful, and prayerful. He was at times suddenly prostrated by sickness,—the consequence, no doubt, of his former dissipated habits; but at these seasons he appeared more than usually animated, always expressing a strong desire to depart and be with Christ, if it was his will; for then he would sin no more. There was one thing, however, for which he sometimes said he desired to live longer; it was that he might take care of his infirm and aged wife.

His lodge now ceased to be a place for drunkenness and revelry; for such it had ever been when liquor could be obtained. It became the resort of all who loved to pray and praise God. Here the Christian Indians often met for prayer and religious conversation; for either of these Shusco was always ready. "Behold! he prayeth," was as true of him as it was of the once persecuting Saul. He placed a high estimate on the prayers of Christians; and often did he send requests to the missionaries that they would pray for him. He would say that the bad spirit was coming upon the Island, and the Indians would be tempted to drink, and it was his great desire to be preserved from falling into temptation. This was particularly true of those seasons when the Indians collected on the island, and there was more or less intoxication. One circumstance will show how much he felt his dependence upon the Holy Spirit, and how earnestly he sought his aid. On a certain occasion, when the Indians were coming to the island, he had many fears—as some of them were his wife's relations—lest he should fall into temptation. When the time came, he resorted, as usual, to prayer. One morning he was gone out a long time; his wife did not know what had become of him, and she began to fear that he had gone and joined his brethren in drinking. But he had retired, like Jacob of old, to wrestle with the angel of the covenant; and he became so deeply engaged in prayer that he forgot himself and hardly knew where he was. At length he returned and told his wife where he had been, how employed and how happy he had been, also that now he could go and visit her friends as she desired. He went accordingly, but found them lying around a pail of whiskey, in a state of intoxication. They tried to induce him to drink; but they could not prevail upon him. This surprised them. They said, "Why is it, Shusco, that you will not drink with us now, when you always did formerly, and loved it so much?" He replied that the Lord helped him; that formerly, when he tried to leave off drinking, he attempted it in his own strength, and consequently failed; but that now he had obtained strength from God and had no desire for ardent spirits, and was resolved never more to touch the intoxicating cup. In the evening, he remarked to one of the assistant missionaries that he had never in his life been so happy as on that day.

No person who is unacquainted with the natives on our western frontier, can easily form an adequate idea of the strength of their love for intoxicating drinks. Cases like the following have sometimes occurred. After purchasing whiskey of the traders where they were fishing, as they had neither bottle, nor jug, nor any thing else to receive it, they have cut a hole into which they have poured their "firewater," and then they have placed themselves by the side of it, and continued to drink till they froze to death. They will pay any price, however extravagant, for a little of their favorite beverage; and some have even been known to sell a horse for a few bottles.

It has been already intimated that old Shusco, prior to his conversion, was very intemperate. But his whole subsequent life showed that not only was he sincere when he prayed, on that memorable night which has been mentioned, that God would take away from him the love of strong drink, but that he obtained a gracious answer to his prayer; for he was never known to touch, taste, or handle it afterwards. At the time of his conversion, however, Christians in the vicinity of his residence allowed themselves to use wine and cider. This circumstance endangered his recovery from the habit which had gained so strong a hold upon him; for when he visited them at their houses they would occasionally ask him to take a glass of wine

or cider. "And once," said he, "after I had taken a glass, I felt it a little." He immediately took the alarm, and ever afterwards refused to drink either of them.

SHUSCO'S CHRISTIAN CHARACTER.

Old Shusco was remarkably *conscientious*. Whenever he was in doubt as to the path of duty, he would refuse to act until he had become certain as to what was right. As he had formerly been a great medicine man, the Indians continued to apply to him for medicine after he was converted. But inasmuch as he had used his medicine in connection with juggling, he refused to let them have any until he had gone to the missionary—Rev. Mr. Ferry—and ascertained whether it was right. This trait of character was also seen in his reverence for the Sabbath, and his sincere grief, even in cases where he violated it by mistake. On Saturday it was his uniform practice to go round to all the lodges on the island, and tell them that the following day was the Sabbath, and that they must all go to the house of God. When away from the island, he had no means of ascertaining the day of the week, as he could not read. But he prepared a stick to serve as a guide in this respect; upon this he cut a notch for each successive day. At one time he was upon another island at some distance from Mackinaw, making sugar, and he forgot to cut a notch; consequently he missed a day. When Sabbath came, he arose, ate his breakfast, and went out to work as usual; soon a person who happened to pass by him, told him that it was the Sabbath. He immediately dropped his work, went into his lodge, and told his wife what day it was. So great was his grief that he could eat nothing during the remainder of the day, although he had sinned ignorantly. During the following week he left every thing and returned to Mackinaw; as he entered the mission-house, the family observed that he looked very pale. The first words which he uttered, were, "I am very sorry. Perhaps you will all be sorry for what I have done!" "Why, what have you done, Shusco?" was the anxious inquiry. "I have broken the Sabbath day," he said; and then he explained how it had happened. "I thought," he continued, "that I would come and tell you of it myself, and not wait till all the Christians had heard of it." As a further proof of his sorrow, he threw away the stick which he had hitherto used, and prepared another. And universally, it was sufficient for Shusco to know that God had commanded anything; to go contrary to the divine injunction, either knowingly or ignorantly, filled him with the deepest sorrow.

Humility and *gratitude* were also conspicuous traits in the character of Shusco. Although he received much attention from the missionaries and from other Christians, the favor shown him never appeared to elate him, or make him forget his place. He was very poor, and unable, by reason of his infirmities, to do but little work; consequently he was dependent upon the kindness of his friends for many of the necessaries of life; yet in the most trying circumstances, he was never known to utter a murmuring word.

Whenever a friend gave him anything, he would first look up and thank the Lord; and then he would express his gratitude to the donor. In the autumn succeeding his conversion, he went over, in company with his wife, to the Island, where they had previously planted potatoes, for the purpose of digging them. He found that his crop promised to yield abundantly; "before digging a hill," said he, "we had a prayer-meeting, to thank the Lord for them."

Not less remarkable was Shusco's attachment to the *word* and the *house* of God. While the mission was continued at Mackinaw, his place in the sanctuary, without the most urgent reasons, was never vacant. Often did he visit the missionaries on week days, to hear them read and explain the word of God. The instruction which he received on such occasions, was as grateful and refreshing to his thirsty soul, as is the cooling stream to the thirsty traveller on a summer's day. A single incident will show how much he profited by the teachings of others. It happened that one of the assistant missionaries was very sick, and he went to see her and to present his wife's Christian salutations. He was delighted with the interview, and expressed for her the most tender regard. She remarked to him, "There is a place where none of the inhabitants will say 'I am sick.'" With peculiar emphasis and animation he replied, "True;" and then casting his eyes upon his old blanket-coat, he said, "I shall not want this old coat, for I shall be clothed in white; neither shall I want this old cap, for there I shall have a golden one;" and so he proceeded spiritualizing his dress, plainly evincing that he had been taught by the Spirit.

It may be proper to add, in this connection, that Shusco was ready to receive exhortation or admonition, from whatever quarter it came. Although he was once a believer in dreams and had a superstitious regard for them, considering them, as all pagans do, the medium of intercourse between the material and invisible world, he had, from the time of his conversion, given up this belief. Still when he could derive any profitable reflections from dreams, he did not hesitate to avail himself of their aid.

As he was unable to read, and had no instruction except what the missionaries gave him, it will not appear strange that he sometimes, amid the temptations with which he was surrounded, experienced a degree of languor and sluggishness in his feelings. While in this state of mind, he dreamed, at a certain time, that he was somewhere in the air, over the island of Mackinaw, where he could look down upon the people and the Island. As he was walking and meditating, he came to a house, and an old grey-headed man came out, whom he recognised at once as the identical personage whom he had seen in his dreams when a boy. The latter expressed great joy at seeing him again, and brought out large quantities of tobacco, calico, etc., and offered them to him, provided he would come back and serve him, as he did formerly. "But I told him," he continued, "that I would not; and I made all possible haste to flee from him. Upon this he called after me, and said, 'Well, if you will not come back and serve me, I will torment you as long as you live.' I soon found myself in a very narrow path, feeling happy that I had been enabled to escape from the old man, and raised my eyes to heaven to thank God for my deliverance; but as I directed my eyes upwards, I saw a place which appeared to be all light and glorious. Chains of gold were every where suspended; its beauty and magnificence were indescribable. In the midst of this shining appearance, an individual addressed me very kindly, saying, 'Shusco, if you will continue in this narrow way until death, you shall come and live with me in this happy place.' He awoke, and behold it was a dream. But the occurrence exerted a most salutary influence upon his mind, during the remainder of his life.

His attachment to the missionaries was ardent and steadfast. Nothing was more unwelcome to him than the thought that the mission would be removed from the Island. After the American Board had decided that it was expedient to relinquish the station, he would often visit the missionaries; on one of these occasions he remarked, "I see you all now, but by and by I shall see you no more in this world, and I shall be very lonesome, for we shall have none to teach us on the Sabbath. But I shall soon see you all again in heaven; this makes me thankful. I feel that I shall soon go where Jesus is." This anticipation was soon realized; for in a few months after the missionaries left, he was conveyed to his final home.

When most of the assistant missionaries had removed, a member of the mission family received a letter from a person who had been an assistant in the mission, inviting her to go and reside near Green Bay. Previous to her departure, she went to see Shusco, that she might pay him a farewell visit, and also tell him where she was going. By her he sent a special message to the writer of the letter just referred to, and said in conclusion, "Do not forget anything which I tell you. Tell her that I am well, and am very happy in my mind; and if I never see her again in this world, I hope to meet her in heaven. Still I am but half happy; for I am half sorry because there are so many drunken Indians around, serving *muche-mani-to* (the devil) as I once did. How good God has been to me to make me one of his children! Why did he choose me when I was so great a sinner, and like these poor, drunken Indians? But I pity them, talk to them, and tell them it is the work of *muche-mani-to* (the devil) to do so; but they will not listen. Sometimes they try to get me to drink: but God keeps me from it. At times I run away from them; then again I sit still in my lodge when they come. Tell her that perhaps the next time I am sick, I shall go home, and that she must pray for me, that I may see her in heaven. I will not forget what she has told me about the Bible; for a great many times I have gone to the mission-house hungry, and she has fed me with God's word. Sometimes, as we sit here, we feel bad, because we have no one to read to us; still we will remember what we have heard, and leave ourselves with God, for he knows what is best. When the Sabbath comes, I go to the house of God; but I cannot understand. Still as I sit there I am happy, for I think God is there. As I look round the house, and see how nice every thing is, I think how much more beautiful God's house above will be when I get there." He then shook hands twice with her. "Once," he said, "I shake hands for my friend at Green Bay."

A desire to *benefit others* was a prominent characteristic of Old Shusco. He could not be contented with the hope of being happy himself; he longed, even from his conversion, to have others partake of the rich blessings which he had received through Christ Jesus. Every occasion of usefulness which occurred, was improved by him; he was always on the watch for opportunities of recommending the Christian religion to his benighted brethren and kindred according to the flesh. The following is one instance of the kind.

A few weeks before his death, the family of his grandson came to visit him; all the members, including the grandson, were in pagan darkness. Every morning he would go into their lodge, and talk and pray with them. Soon after their arrival, he became so lame as to be wholly prevented from walking; but this did not keep him from performing his accustomed labor of love; for when he could not walk, he crept to their lodge upon his hands and knees.

He often warned his grandson to beware of the consequences of drinking, and exhorted him to abstain entirely. "If you do not," said he, "by and by it will kill you, and the missionaries have told us where all such will go when they die." But he would not listen to the old man's advice, and the prediction of the latter proved true; for the grandson died in two or three months after the decease of old Shusco.

SHUSCO'S DEATH.

The female friend, mentioned above as about to remove to Green Bay, after an absence of a week, returned, having been unable to reach that place on account of adverse winds. Hearing that he was sick, she went to see him. After making some inquiries, he asked her to give him her hand, as he was blind and could not see. "Perhaps now," he remarked, "I am going home. I am very sick, but it will be only a little while that I shall be obliged to endure pain." "Do you feel happy," she inquired; "and are you willing to go now, if it be the Lord's will?" "Yes, very willing," was the reply. "But do you not desire to get well again?" "Yes, if it is the Lord's will. I leave all in his hands. I thank the Lord for sending his children here to see me when I am so sick. He is always very kind to his children and merciful." Then turning to his wife, "I told you this morning, when you sat weeping because we were alone, that perhaps God would send some of his children here to see us." After coughing very severely, he observed, "How little faith have we in God, that he will take care of us, and give us all we want." He then requested this friend to sing his favorite hymn. "I am too sick to join with you; but I want to hear it once more." She then sang,

"On Jordan's rugged banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."

As she closed, "True, good," he exclaimed; and then proceeded to remark upon the sixth verse. "When shall I reach that happy place," etc.

On the morning before his death, his wife, seeing him so dangerously sick, sat weeping at his side. "Do not weep," he said, "because I am going to leave you, —for God will take care of you; but weep rather for your sins. God has promised to take care of his children. Look to him in prayer; he has promised, you know, that what we ask in prayer he will give us. Remember what I say, for perhaps this is the last time I shall speak to you. Perhaps you also will soon come where I am. To-morrow or next day perhaps I shall go; but love God. I have taken care of you hitherto; but do not trouble yourself now; for God will take care of you."

His wife went out to procure some wood, and when she returned he was engaged in prayer. He was earnestly committing his soul to God, and commending her also to his fatherly care. As he drew nearer and nearer to the gates of death, he was unable to speak; but the same calmness and holy resignation to the divine will possessed his soul; and on the 30th of September, 1837, he gently sunk into the arms of death.

Sandwich Islands.

LETTER FROM MR. COAN, MARCH 15,
1843.

Journey to Mauna Loa.

THE Herald for October and December, 1843, contained very brief notices of the late eruption of the volcano of Mauna Loa, on the island of Hawaii. At the close of the second of these notices, it was mentioned that Mr. Coan had visited this remarkable phenomenon; and an extract from a letter written by him to Mr. Armstrong, giving a very general description of this excursion, was published. A communication has since been received from Mr. Coan which contains a particular and deeply interesting account of his visit to this volcano. It will be found to deserve an attentive perusal from the Christian as well as the philosopher. "It is good," as the writer observes, "to contemplate these awful illustrations of God's power, and to meditate on the works of Him who 'looketh on the earth and it trembleth, who toucheth the hills and they smoke.'"

It was on Monday the 6th of March, that Mr. Coan, in company with Mr. Paris and seven natives, left Hilo on their tour of exploration.

We did not take the usual route—that pursued by Captain Wilkes and others, via Kilauea—but directed our course at once for the stream of lava, as it was seen flowing on the high plains between Mauna Loa and Mauna Kea. Our general course was west-south-west, through a vast forest, so interwoven with jungle as to render it impenetrable in most places. As the season was peculiarly dry, we choose for our path the rocky bed of a river, called the River of Destruction, from the quantity and rush of its waters during the rainy seasons. The stream was now so low that we could pass up its bed and under its banks by leaping from rock to rock, and frequently crossing from side to side, now and then also ascending its banks and beating our way for a short distance through the bush-wood, to avoid deep water, perpendicular precipices, or the accumulated masses of drift wood,—consisting often of majestic trees which had been torn violently from their places, and, with roots, trunk, and branches, carried down the stream to some narrow pass, where their progress was arrested by the approaching banks, by vast rocks, or by a sudden bend in the stream, and thus leaving them as im-

pregnable chevaux-de-frise against the traveller.

The night was spent by Mr. Coan and his party in the outskirts of the forest already mentioned.

On the second day, we again entered the bed of the stream, and pursued our romantic course along its serpentine and rocky channel, and between its precipitous and often overhanging banks, which sometimes presented frowning battlements of dark naked lava, and sometimes retreated in graceful slopes of luxuriant soil, adorned with trees, shrubs, vines, and parasitical plants, or spread with a splendid carpet of soft velvet moss. In this lofty and deep forest, and amid these everlasting solitudes—unbroken except by the gurgling of the wasted stream, the dashing of the cascade, or the mighty rush and the deep thunder tones of the mountain torrent, and, I should add, by the enchanting strains of the ten thousand songsters whose notes seemed to fill every leaf and shrub and tree with animated joy—we pursued our quiet way till the outstretching shades of evening admonished us to prepare for repose.

This night the travellers slept in a booth of boughs and ferns, erected for the emergency on the bank of the river.

Early the next morning, we pursued our way up the stream, and at noon found ourselves fairly out of the forest with the lofty summit of Mauna Kea rising in hoary grandeur before us. We were now at its base, and in the high, open country occupied by herds of wild cattle. We now bent our course south-south-west, over a beautiful rolling country, sprinkled here and there with clumps of low, spreading trees, which looked like orchards in the distance. Our way was along the upper skirts of the forest, having Mauna Kea with its numerous peaks and lateral craters on our right. At evening we came in full view of Mauna Loa, bearing south by west from us. We pitched our tent under an ancient crater, four hundred feet high, now covered with trees and grass.

Here we had a splendid view of the great terminal crater on the summit of the mountain, about twenty-five miles distant, and also of the vast flood of lava which had flowed down the northern side of the mountain to the plains below, some part of which lay burning at our feet, at the distance of four or five miles. We were now seven or eight thousand feet above the level of the sea; and we could

see the dark clouds gather, and the lightnings blaze below us, while the deep toned thunder rolled at our feet. At the same time, a storm of hail spread along the shore and fell upon the station at Hilo. This was the first hail seen at our station since our arrival at the Islands. At twilight a smart shock of an earthquake, which lasted thirty seconds, added to the sublimity of the scene; while a blazing comet hung over us in the vaulted sky. As darkness gathered around us, the lurid fires of the volcano began to glow with fervid heat, and to gleam upon us from the foot of Mauna Kea, over all the plain between the two mountains, and up the side of Mauna Loa to its snow-crowned summit, exhibiting the appearance of vast and innumerable furnaces, burning with intense vehemence, and throwing out a terrible radiance in all directions. During the night we had thunder and lightning; and in the morning both mountains were beautifully mantled in snow.

Devastation produced by the Eruption.

It was now Thursday, and we left our encampment and proceeded three or four miles toward the new stream of lava, and again pitched our tent on the side of an old crater, two hundred feet high and one mile in circumference, and covered with trees and shrubbery to its summit. It was surrounded at its base, however, by a vast field of naked scoria of the most jagged character, the deposit of some former eruption which had flowed around the little fertile hill, and left it like an island in the ocean, or like an oasis in the desert. Leaving our natives to prepare our encampment and to collect fuel, water, etc., we set off for the nearest stream of active lava, distant about two miles. Our road was over sharp jagged lava, thrown up in tumultuous confusion; but we soon made our way to the molten stream, and, thrusting our staffs into the viscid mass, took out and cooled specimens which we carried home with us. You will understand that we were now on the great plain between Mauna Loa and Mauna Kea, about 7,000 feet above the level of the sea, not having as yet commenced the direct ascent of the mountain. On this plain, between the bases of the two mountains, we spent the day in traversing and surveying the immense streams of fresh scoria and slag, which lay smouldering in wild confusion farther than the eye could reach,—some cooled, some half cooled, and some still

in a state of igneous fusion. The scoriiform masses which formed the larger portion of the flowings, lay piled in mounds and extended in high ridges of from thirty to sixty feet elevation above the substratum on which it rested, and forming a barrier so indescribably jagged and rough as to be nearly impassable. It seemed as if this vast sea of earthy and rocky fusion had been suddenly solidified, while in a state of the most tumultuous action. Besides these high and broad ridges of scoria, there were parallel streams of slag, solidified on the top, like ice on a river. This was smooth, of lustrous black, and in a vitrescent state, forming the superincumbent crust of a deep molten river which rolled beneath, and which betrayed its burning course at innumerable cracks and seams and blow-holes, in which the fiery fluid was seen, or through which it was expelled in gory jets.

We spent the whole day in exploring this vast sea of lava, and were astonished at its immense area. In rolling down the side of the mountain, one broad stream had shot off in a westerly direction, towards Kona. Another mighty river had flowed northward till it was intercepted by the base of Mauna Kea, when it divided into two branches, one flowing in a north-west direction towards the plains of Waimea, and the other arm stretching north-east and flowing towards Hilo. These three main branches, if united, would probably form a river five or six miles broad; and the longest of them cannot, I think, have advanced less than twenty-five or thirty miles. They are still flowing, but their progress at present is slow, as they are on a vast plain, and their celerity is also retarded by fissures and caverns, and by fields of old scoria which covers those high regions. Should the eruption continue, and should the quantity of fusion be sufficient to overcome the obstacles and reach the regions where the face of the country declines rapidly towards the sea, the descent will then be quick and easy to the coast, both on the eastern and western shores. This may take place, though I am rather of the opinion that the fires will have spent their force before they reach the sea.

Besides the three great branches described, there are numerous smaller ones, shooting out laterally and irregularly from the main streams, both on the side and at the base of the mountain. These form together an indescribable labyrinth.

After travelling hard all day, without being able to reach the extreme ends of

the two great western branches of the eruption, we returned at evening to our tent, weary, but gratified nearly to oppression by the vastness and the terrible-ness of the scenes we had witnessed.

During the night, a dense, dark cloud invested the eminence on which the travellers had encamped; this was charged with electric fluid, which soon began to blaze around them with terrific splendor, accompanied, at the same time, with startling peals of thunder. They soon felt that they were "in a sea of electricity;" they realized also the sublimity of the expression, "The God of Glory thundereth." At length the storm passed away, and the volcanic fires which had been concealed by the tempest, "resumed their merry dance, spouting forth their gory masses in fantastic and ever varying forms, at different points, from mountain to mountain, along the whole line of eruption."

Ascent to the Crater.

The next morning, we rose early, and made our preparations for visiting the summit of the mountain, distant about twenty miles. As we did not suppose it possible to reach the summit and return to our camp the same day, we provided ourselves with caps, flannels, mittens, cloaks, comfortables, etc., for sleeping upon the lava on the side of the mountain; and taking a little food and a calabash of water, we committed our luggage to two strong natives, leaving the rest of our company where we had encamped during the night. Thus prepared, we set off, expecting to spend two days upon the mountain. Our way at first lay over a field of scoria of an indescribably sharp and jagged character; and we had not proceeded more than half a mile before we found that the two natives who carried our clothing fell in the rear, and followed us at the rate of less than a mile an hour,—the road being so inconceivably rugged that they could not quicken their pace without being in danger of stumbling at every step, and breaking their calabashes, and tearing their flesh. We halted suddenly, held a short consultation, set down our calabashes on the lava, took a little biscuit in our pockets, laid our cloaks and umbrellas on our guides, and leaving every thing else behind, set out again for the summit of the mountain. After passing this tract of scoria, we came to a field of more compact and smooth lava, lying along the borders of the new stream. Here we moved on rapidly, at the rate of three and a half or four miles an hour. As

we had left most of our clothing and food, with all our water, behind, and as we clung to the hope of reaching the original point of eruption—a vast, active crater, within a few hundred feet of the highest part of the mountain—we felt it necessary to press hard and improve every moment, as we must return the same day, or probably perish with cold amid those high regions of snow and tempests.

To describe our road would be tedious, if not impossible. Sometimes we were on ancient deposits and sometimes on the new; sometimes on broad fields of smooth, shining lava, and sometimes crossing extended tracts of the sharp, spurry kind before mentioned; now we were climbing a high ridge of loose scoria and slag, and then feeling our way down a ravine amidst poised and pendent masses that seemed to say, "Touch us not lest we bury you from the light of day."

At ten o'clock we were fairly at the foot of the mountain proper, and began a more regular and rapid ascent, though we had been gradually rising for an hour or two before. The new streams of lava, spread to the breadth of several miles over the side of the mountain, for the most part were nearly cooled; in many places, however, they were burning hot, and emitting smoke, steam, and pungent gases.

At noon we lost sight of our native attendants, who were unable to keep up with us in our rapid and forced march, and we saw them no more during the day. We were now on the new eruption, and our ascent became more and more steep; while the rarity of the atmosphere affected our respiration, so that it was difficult to proceed many rods without stopping to pant and recover breath. The lava on which we were treading gave indubitable evidence of powerful igneous action below, as it was hot and full of seams, from which smoke and gas were escaping. But we soon had ocular demonstration of what was the state beneath us; for in passing along we came to an opening in the superincumbent stratum, of twenty yards long and ten wide, through which we looked, and at the depth of fifty feet, we saw a vast tunnel or subterranean canal, lined with smooth vitrified matter, and forming the channel of a river of fire, which swept down the steep side of the mountain with amazing velocity. The sight of this covered aqueduct—or, if I may be allowed to coin a word, this *pyroduct*—filled with mineral fusion, and

flowing under our feet at the rate of twenty miles an hour, was truly startling. One glance at the fearful spectacle was worth a journey of a thousand miles. We gazed upon the scene with a kind of ecstasy, knowing that we had been travelling for hours over this river of fire, and crossing and recrossing it at numerous points. As we passed up the mountain, we found several similar openings into this canal, through which we cast large stones; these, instead of sinking into the viscid mass, were borne instantly out of our sight upon its burning bosom. Mounds, ridges, and cones were also thrown up along the line of the lava-stream, from the latter of which, steam, gases, and hot stones, were ejected into the air with terrible hissings and belchings.

We had purposed to commence our return at one o'clock in the afternoon; but the hour came and we were still far from the summit. We then added half an hour to the ascent. This passed, but we had not reached the end of our journey. We went on adding half hour to half hour till three o'clock, at which time we reached the verge of the great crater where the eruption first took place, near the highest point of the mountain. This was in the region of perpetual snow; and to reach it we had passed through snow for the last three miles. Here we found two immense craters close to each other of vast depth and in terrific action; but we had not a moment left to stay and survey them minutely. Kneeling, therefore, among these awful scenes to bless the Hand which had led us thus far, and to ask protection on our return, we turned our faces down the mountain.

Return.

Though weary and way-worn, almost to the last degree, we felt that we must regain our tent, long lost in the distance, or run the hazard of perishing upon the mountain. We ran, walked, clambered, descended, stumbled, feeling unable at every step to drag one foot after the other, and yet necessity impelled us to proceed. At length night came on; we were still in a trackless waste of frowning lava, not less than eight or ten miles from our camp. But by the cheering aid of a moon in her first quarter, we could still trace the distant outlines of the green hill on which our cottage of branches stood. We plodded on, alternately walking and resting, at rapid intervals, until a fog came upon us shutting out at once the

hill, the heavens, and even the volcanic fires from our sight. We could not now keep our course, as we could not see our compasses. We wandered some, but not far from the track. Still there was little hope that we should reach our camp.

In about an hour, however, the fog dispersed, the moon and stars looked benignantly upon us, and the volcanic fires began again to play on our left; and after persevering toil, with indescribable weariness, we reached our tent a few minutes before eleven at night. I need not say that our thirsty, exhausted, and lacerated frames welcomed rest and refreshment; nor that our thankful spirits felt untold satisfaction in view of the wondrous scenes which we had witnessed during this laborious and eventful day.

On the following morning, Messrs. Coan and Paris, with the natives who accompanied them, set out upon their return to Hilo.

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LETTER FROM MR. PARIS, APRIL 28,  
1843.

#### *Opposition of the Papists—Revival.*

The field of labor assigned to Mr. Paris is Kau, the southern district of Hawaii. He is the only missionary who has ever taken up his abode in that distant and almost inaccessible corner of the earth. The population of Kau is estimated at about 5,000. In no other district on the Islands was heathenism so strongly entrenched, two years ago; at that time, indeed, the general mass of the people were in the condition in which the entire group of islands was found by the pioneers of the mission. At the date of this letter, Mr. Paris had been at the station now occupied by him but little more than one year; and yet it will be seen that God had wrought a wonderful change among the people committed to his pastoral oversight.

In addition to the obstacles which every missionary to the heathen must expect to meet, he was obliged to encounter the opposition of Romanism in its greatest activity and virulence. Of the means resorted to by the papists to ensnare the natives, Mr. Paris thus speaks.

The enemy has come in upon us like a flood, and threatened to overturn and destroy every thing good in his course. The Romanists have probably been more bold and daring, and more untiring in their efforts to convert the whole population of this district to their faith, than in any other part of the Islands. Aware that the natives residing in Kau had less light, and had been less under the in-

fluence of Protestant missionaries than others, and knowing also that I had a very imperfect knowledge of the language, the papists determined to leave no scheme untried to bring the whole population to embrace the Romish religion. At first they tried noise, parade, and a great display of every thing novel; they promised large rewards to all who would leave us and join them, and also to those who would become teachers and lead in their meetings. They boasted that the king and all the chiefs would soon join them; that France would take possession of the Islands, and all who did not turn to their religion would be brought to submit by the sword and probably suffer death. And when they found that all their schemes, prosecuted with apostolic zeal, failed to accomplish their object, they commenced open hostilities, setting at defiance all the laws of the country, binding and beating at pleasure the officers of government, even in the discharge of their official duties, robbing the houses and plundering the villages of many of our native converts. Several of the members of our church have been wounded and severely beaten, and all their effects carried off by large companies of the papists. But the Lord is now lifting up a standard against them. He has said, "Hitherto shalt thou come, but no farther."

In consequence of the untiring efforts of the papists, described above, many of the natives have imbibed the errors of the Man of Sin. Mr. Paris supposes, however, that this fiery trial has been favorable to the progress of vital Christianity. "We believe that on the whole more good has been done, than there would have been if the Romanists had not been permitted to enter this field."

Since the noise and persecution have subsided a little, the members of our church, as a general thing, have taken higher ground, been more awake to the interests of vital godliness, and more decided and active in seeking the salvation of those around them. Never have we had more abundant and cheering evidence of the presence of the Holy Spirit, than at the present time. The standard of piety, during the last five or six months, has been very much raised, and many of our church members, just emerging from the darkness of heathenism and the bondage of sin and Satan, for simple-hearted piety would be ornaments in any Christian church. The number of hopeful conversions has been multiplied

daily. Persons of all descriptions and of all ages, from childhood to decrepit old age, have been the subjects of this glorious work. The eyes of the blind have been opened, the ears of the deaf, unstopped; the lame, forgetting their infirmities, have walked and leaped, praising God; and the tongue of the dumb has been made to sing for joy of heart. Truly, God hath done great things, for which we are glad! To his name be all the glory, forever and ever!

#### Statistics—Candidates—Tours.

The whole number gathered into the church in Kau, during the year ending April, 1843, may be seen in the following table.

|                                                |       |
|------------------------------------------------|-------|
| Whole number added on examination, . . .       | 917   |
| "    "    on certificate, . . .                | 180   |
| Added the past year on examination, . . .      | 848   |
| "    "    on certificate, . . .                | 60    |
| Dismissed the past year to other churches, . . | 20    |
| Deceased the past year, . . .                  | 16    |
| Suspended the past year, . . .                 | 28    |
| Remain suspended, . . .                        | 23    |
| Excommunicated the past year, . . .            | 14    |
| Remain excommunicated, . . .                   | 14    |
| Whole number in regular standing, . . .        | 1,084 |
| Whole number of children baptized, . . .       | 130   |
| Whole number of marriages the past year, . .   | 35    |

The average number of our congregation on the Sabbath at the station is 1,250; at Punalau, where I spend one Sabbath every month, there are from 600 to 900 hearers.

The course pursued by Mr. Paris in receiving new converts to the privileges of the church, is explained in the subjoined paragraph.

In examining candidates for admission to the church, all possible care has been exercised in order to ascertain their true character and manner of life. They have all been conversed with frequently by the pastor, both in private and public, and instructed from week to week, in the doctrines and precepts of the Bible; while they have, at the same time, been closely watched in all their movements by some of the most pious and enlightened members of the church. Those who have given evidence of faith in Christ and repentance towards God, and have broken off their sins by righteousness, exemplified in their daily walk and conversation, have then been propounded for admission to the church. The candidates have stood propounded from two to six months, according to circumstances, some more and some less.

Occasional notices have been published in the Herald of the frequent tours which the mission-

ries, particularly in Hawaii, are obliged to make among the people of their charge. Mr. Paris, it will be seen, has not been inattentive to this duty.

Once in three months regular tours have been made throughout the whole extent of the field from Kona to Puna, a distance of from sixty to one hundred miles, following the sea shore. These tours have usually been performed in ten days or two weeks, and have been peculiarly interesting. I visit and hold meetings in all the principal villages, conversing with individuals and little groups, in their houses and by the way side, wherever they are found. The people often follow me from one village to another for the distance of ten, fifteen, twenty, or thirty miles, that they may have an opportunity to hear the gospel preached more frequently, or converse on the interests of their souls.

On these tours I often preach and talk from the dawn of the morning until eleven o'clock at night, for several days in succession, with no intermission except in passing from one village to another. The people press from every quarter, eager to hear the word of life. They are as sheep without a shepherd, exposed at every moment to the subtleties of the Jesuits.

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LETTER FROM MR. THURSTON, MAY 1,
1843.

Revival at Kailua.

MR. THURSTON is still laboring at Kailua, on the western shore of Hawaii,—a station which he has occupied more than twenty years. The seed which he has sowed during so long a period, has not remained unblest of the Lord.

The state of the people generally has been most encouraging during the year. Numbers, it is hoped, have turned to the Lord; and many have made a public profession of religion. There has been no period during the year past, when there have not been inquirers in some parts of this field. Seven hundred and seventy-nine, including forty on certificate, have been received into the church during the past year, or since June, 1842. The cases of discipline in the church have been comparatively fewer than in some previous years. The Lord has done a great work for this people, and blessed be his holy name!

There are proofs, at the present time, of the operations of the Holy Spirit in

some parts of this district. New instances of awakening are occurring. The Lord has not forsaken his inheritance here, and we are confident that he will not leave nor forsake it. He will carry on his own work in these Islands, and glorify himself in the salvation of a multitude of souls from among this people.

Constantinople.

JOURNAL OF MR. SCHAUFFLER.

Introductory Remarks—Calls from the Jews.

THE Herald for November, 1843, it will be remembered, contained a notice of an interesting revival lately, if not now, in progress among the Jews at Pesth, in Hungary. In other places also, there are some indications that the Lord is about to take away the "blindness" which has "happened unto Israel." The journal of Mr. Schauffler shows very clearly that at Constantinople and its vicinity the prejudices of the Jews are gradually disappearing; and some, it is to be hoped, will soon come to the knowledge of the truth as it is in Jesus. Many are doubtless influenced, in their professed regard for Christianity, by mere worldly considerations; but God by his Spirit can easily bring them under the power of motives to which they have hitherto been strangers.

The eagerness of the Jews to obtain copies of the Old Testament in Hebrew-Spanish, is a remarkable circumstance. As the translation was made by Mr. Schauffler, considerable opposition to its free circulation was anticipated. It will be seen, however, that all classes unite in approving the version, and also in desiring its general introduction among the Spanish Jews. Thus the liberal appropriation of the Jews' Committee of the Church of Scotland, for the promotion of this very object, has proved not less timely than serviceable. In this connection it may be remarked, that Mr. Schwartz, whose name is so frequently mentioned in this journal, is now the missionary of the Free Church of Scotland, under the direction of a Jews' Committee substantially the same as that which made the appropriation just referred to.

In addition to the circulation of the Scriptures and to frequent conversations with Jews, Mr. Schauffler has a regular service in German, which is attended by many of this interesting people. It is evident, moreover, that the truths to which they have listened, have not been without some effect upon their hearts.

March 21, 1843. For some time past my visitors from among the Jews have increased. To-day a Jew called with the New Testament, which he had read half through. He has a wife and children, and will no doubt apply for baptism before he will have obtained any correct idea of what it implies to profess Christ.

22. My first visitor of yesterday called again, bringing his little son with him. He declares that he wishes to be baptized with all his family. I began to examine him, and to explain what was implied in his resolution to be a Christian. He thought that he had felt and experienced all that I mentioned, and was ready for all that might come. I was satisfied that he was deceived, but was pleased to see that he was seriously affected by what I said. I told him he must have a little patience, and might call again.

Afterwards Nesim, a Jewish book-binder, called and informed me that Rabbi Samuel Israel, quite a learned man, was inclined to Christianity, and willing to be baptized with his wife and children, provided there was nothing in the gospel contrary to the law of Moses. Tradition and the Talmud he gives up at once. I sent him an appropriate tract in Hebrew, and sent Nesim to the Bible depository to take out for him a New Testament in the same language.

On the 23d of March, Mr. Schauffler was attacked by the scarlet fever, and his labors were necessarily interrupted for a few days. Mr. Schwartz, then a missionary of the London Jews' Society, kindly took charge of his German service.

New Movement—A Feast and a Fast.

30. Nesim has been to Mr. Schwartz with several others, declaring that there were some ten families of Jews ready to embrace Christianity, and they wished to address a letter to Bishop Alexander, or to send delegates to him, for the purpose of making arrangements to remove to Jerusalem, as they see no other means of escaping persecution. Not one of them knows what Christianity is, but the general dissatisfaction with Judaism, together with a general conviction that the Messiah has come, urges them to seek farther light. Secular motives—poverty and distress—probably have a share in maturing their resolution to be Christians.

The letter alluded to in the foregoing extract, was subsequently written and sent to the bishop of Jerusalem.

31. During the last week, the prophet Elijah is said to have appeared in Scutari. A Jew was passing through the street at a late hour, and observed that the synagogue was lighted. Going to what we should call the sexton, he informed him of it, and that responsible person immediately ran to see what was going on in their place of worship. As he opened the door, he saw the synagogue very splendidly illumined, and at the other end an old man sitting and reading. He was frightened and ready to sink into the ground; but the old man accosted him, saying, "Fear not, I am Elijah," and disappeared. From this incident the conclusion is readily drawn that Elijah having appeared; the Messiah must now appear, without much further delay. A number of Rabbis and other great men, to show how ready they were for the coming of the Messiah, have had a merry social season, eating and drinking abundantly in view of this delightful prospect. Truly they "are of the earth."

Meantime an event has occurred in another suburb which has caused a fast. One night lately, the synagogue of Galata was broken open and robbed, and what was far worse, the scroll of the law was taken out of its place, torn, thrown down, trampled upon, and treated with the most marked indignity. Fasting and humiliation are appointed among the Jews in view of this event. This is proper. But I fear that the rich and the great have performed the duty of feasting and merriment for Elijah's sake, while that of fasting will be left to the poor and the perishing. Of these there are thousands, reduced by gradual starvation to skin and bones. The Lord have mercy upon this poor and blinded people!

Under date of April 6th, Mr. Schauffler says, "The distress among the Jews, in view of the approaching passover, is dreadful."

Inquirers—Poverty and Distress.

April 5. Last evening, Mr. Schwartz had a far more interesting meeting with his Jews than any he has previously attended with them. They are making rapid strides towards the most weighty and decisive truths. They accept and read with avidity Mr. McCaul's "Old Paths," a controversial work which makes complete havoc of Rabbinism and Talmudism.

18. I went to the residence of Mr. Schwartz, where three Jews were expected for the purpose of conversation. These

are German Jews; Nesim and Abraham of Orta Koy, two Spanish Jews, previously called upon me. The three Jews came as we expected, and soon Nesim and Abraham dropped in also. The German Jews commenced their inquiries with the chief difficulty of all Jews—the divinity of the Messiah—a subject which was so prominent in my discourse of yesterday. I turned them to Is. ix. 6, Mal. iii. 1, and Mr. S. pointed them to other passages. After much friendly discussion of the most interesting kind, they seemed really convinced, and even pleased with the evidence, that there was no escape from the doctrine, even in the Old Testament. Our conversation then turned upon the Sabbath, and the Christian Lord's day, and the propriety of changing the day of rest as appointed by God. With divine assistance, I was able to set their minds perfectly at rest.

On the following day, one of the German Jews mentioned in the preceding paragraph, called upon Mr. Schaffler. After an interesting conversation, the latter says, "He appears to be seeking after the truth with great steadiness of purpose, and with an unflinching determination to receive and believe it." At the close of the period embraced in this journal, this individual was receiving instruction preparatory to his baptism.

27. I had business in Galata, and returned thoroughly exhausted. Expecting no rest at home from the multitudes of Jews who are in the habit of calling, I turned aside to sit half an hour quietly in the yard of a Turkish coffee-house, which overlooks the harbor, and presents a beautiful prospect. As I passed through the little shed, called a coffee-house, I saw Nesim and Abraham of Orta Koy sitting together, and reading the New Testament. They followed me into the yard, and we had an hour's conversation. They expressed a readiness to be baptized here, to go to prison and brave persecution, hoping only that we should not forsake them altogether. Poor fellows! Would that they knew the power of the gospel, and could throw themselves at once upon Christ! They are also in much temporal distress, their families being frequently without support. I told them that as they had begun to make arrangements for their baptism with Mr. Schwartz, they must go to him with all these cares and concerns, and that I should, in connection with him, do for them what I could. Poor Nesim followed me into the street, and begged me to give him an old coat, for the dogs had

lately torn his coat, while it was upon him, in the street. But alas! the last coat I could spare is already gone to poor Rabbi Moses, the son-in-law of Rabbi Shemtob, my former amanuensis. Afterwards, one of these poor Jews who are to go to Jerusalem, the father of a family, came to me sick, spitting blood, and begging me, with tears in his eyes, for some pecuniary help in his deep distress. I gave him ten piasters. Untold misery reigns among these people. Oh, what an outlet for Christian charity do they present, even if the pressing and perishing need of these thousands of starving men, and nothing else, were to be supplied!

On the 15th of May, in the absence of Mr. Schwartz, who had previously left the service of the London Jews' Society, and at his request, Mr. Schaffler opened a letter from the bishop of Jerusalem, in relation to the Jewish families who were anxious to remove to the Holy city. It was a mere letter of inquiry, and Mr. Schaffler concluded to transfer the business to Mr. Southgate.

Demand for the Scriptures.

May 19. The calls for books by the Jews have been on the increase; and even to-day, when I was in the bustle of removing, I was constantly beset with Jews begging for Bibles.

22. The press of the Jews for books becomes greater every day. To-day the chief Rabbi sent a note and receipt for twenty copies of Scriptures for some poor Jews in Roomelia. One of the Jews intending to go to Jerusalem, has been thrown into prison by a Turk, at the instigation of other Jews, on the ground of a paltry debt of a few dollars.

25. The calls of Jews for books have been incessant all day. At last came a messenger from the chief Rabbi, with two other Jews, bringing a letter from the Rabbi with his seal attached to it, and requesting, for a destitute place, twenty-five copies of the Scriptures. A few days ago, he requested sixty-five copies for two other places; but our present stock being rather exhausted, I sent him thirty copies for one of the places, and ten for the other. In this instance, however, he begged very much that I might not refuse, nor diminish the quantity, because it was a very special and urgent case. I granted the books.

26. After repeated solicitations from the Rabbi of Orta Koy, who has several times invited me to call, and who, the other day, sent me one of his ancients to express his respect for me, etc., I sent

him thirty copies of the Scriptures for six schools in that suburb, and twenty copies more for several reading rooms, where Jews come together in a social manner on the Sabbath, to read the Bible. This is the first instance which has come to my knowledge of such an informal exercise, and I regard it as encouraging. I felt as though the request ought not to be declined.

Under date of May 29th, Mr. Schauffler says, "All day have I been beset with Jews, even at Bebek, eight miles from the city." On the 5th of June, he remarks, "Half the edition of the Bibles—some 1500 or 1600—have dwindled down to about 200, so great has been the demand.

Interesting Incidents.

June 10. While I was occupied in writing, this forenoon, I heard a knock at the door of our yard. As no one paid any attention to it at the time, I opened the door myself, when, behold! a miserable object entered. I asked him what he wanted. "I want to be baptized," he replied in very broken Jewish German. I took him into my room, and found that he was a book-binder, had formerly attended Mr. Schwartz's meetings, and had read the Old Testament and the gospels of Matthew, Mark, and Luke. The poor man is very ignorant; as to language, he is better acquainted with the Russian than the German, yet I found him tender upon the subject of religious truth.

Mr. Whiting says, in a letter which I have received to-day, that the Spanish version of the Old Testament finds universal favor with the Jews in and about Jerusalem. It is truly surprising and certainly owing to a kind interposition of Providence, that the Jews are everywhere so friendly to a version which was expected to encounter a good deal of distrust and opposition.

14. As I was walking down to the side of the Bosphorus to take the air, towards evening, a poor Jewish pedlar accosted me, and asked me where that house was, from which books were distributed. I told him the books were at Galata, and I also described to him the place where, and the person in whose keeping, they were to be found. Perceiving that I was informed on the subject of the books, he asked me, whether I was "the master of the books." I replied that I was. By this time we were near the water's edge, and a pious Armenian called to me from a Turkish coffee-shop, in which I had lately held, in several instances, profitable

conversation with him. As I stepped into the coffee-shop, the Jew followed me; several other Jews then gathered around the window where I sat, to listen to our conversation. Several Armenians, besides the one already referred to, took an active part in our discussions, endeavoring, in this way, to benefit the poor Jews. Most of the topics which we considered, were suggested by the Jews, but calculated, at the same time, to do good to the Christian listeners, such as the ten commandments, the unity of God, circumcision, baptism, pictures and images in churches, regeneration, salvation. May the Lord bestow upon this conversation a divine blessing.

18. A Jewess, living at Galata, sent word to me, that she desired baptism with her two children. She is said to be quite respectable, and in no temporal need. I am to have an interview with this singular inquirer next Saturday.

Broosa.

JOURNAL OF MR. SCHNEIDER.

Introductory Remarks—Ride to Karsak—The Schoolmaster.

DURING the months of June and July last, Mr. Schneider, in company with a pious young Armenian, made a visit to the villages which lie upon the borders of the lake of Nice. The object of the tour was to ascertain the precise condition of these villages, and also to exert an influence in favor of evangelical truth, as opportunity might offer.

The district selected for this excursion is, to the Christian traveller, one of rare interest. Its physical appearance is exceedingly beautiful. The numerous historical associations which cluster around it, are of the most stirring character. Strange and sad, indeed, is the contrast between the past and the present; but here even there is some relief. Midnight has already passed; the darkness is yielding before the advancing day.

It is unnecessary to refer to those parts of the journal which have a particular bearing upon the progress of the gospel among the Armenians. The attentive reader will not fail to observe them, as he follows Mr. Schneider from place to place. One thing, however, is worthy of a passing remark. In almost every village, there seem to be some minds which the Spirit of God is leading forth to the light of a purer faith. And it is not a little extraordinary, that these minds are generally the most influential which are to be found in their respective circles of activity and usefulness.

On reviewing the incidents of the tour, a par-

tiular account of which is now to be given, Mr. Schneider makes the following general observations. "1. I was every where received with apparent kindness and cordiality. No fears or suspicions seemed to exist in relation to us; the simple minded people appeared pleased to see and hear us, and they readily received our books. In this respect there has been a marked change. 2. In every place we found an attentive ear. Whether we introduced the subject of religion among the priests or others, we were listened to with apparent interest. If the Armenian clergy were imbued with the spirit of the gospel, and if they would preach it to their flocks affectionately and faithfully, the people would hear them gladly. There is evidently a preparation to receive the truth. 3. In almost every place which I visited, there is something encouraging. There seems to be a feeling after the truth, the beginning of an inquiring spirit, like that which we find among the Armenians at the capital. This fact, taken in connection with other developments of Providence, confirm the hope that God has begun to do a great work among this people."

After riding eight hours, we arrived at Karsak. Our road lay through a strip of land, made up of hills and dales, and presenting, therefore, a charming variety of scenery. In some places fields of grain, ready for the sickle, were waving in the wind; in others the reapers were actually engaged in gathering the harvest. The beautiful face of nature, together with the delightful perfume of the ripened products of the earth which every where regaled us, made the ride altogether a refreshing one.

Karsak is a village of about six hundred Armenians and four hundred Turks. It is about six miles from the south western extremity of the lake of Nice, possessing a romantic and healthful location, at the mouth of a wild ravine in the range of mountains which encompass the lake. The numerous gardens, containing the mulberry, the olive, etc., with the vineyards, which surround the village, give it a delightful appearance; while its refreshing breezes, and its streams of cool, limpid water are no small addition to its comforts. The Armenians have a church and a school. They speak the Armenian almost exclusively among themselves, though they all understand Turkish.

We had a room assigned us in the school-house; this gave us an opportunity of frequent intercourse with the teacher. He was under my instruction a short time before his removal to this place. I considered him enlightened, and in an interesting state of mind; but I did not

regard him as truly pious. I was, therefore, highly gratified to see the interest he manifested in spiritual things, and the evidence he gave of having been renewed by the Spirit. He informs me that when there is a good collection of people in church on the Sabbath, after the ordinary services are over, he takes the New Testament, and reads and expounds it to them, confirming his remarks by quotations. He talks to them from half an hour to an hour, according to circumstances. The people have confidence in him, and are apparently pleased with his instructions. A woman, speaking of him, said to me, "The people are surprised at him, and say, 'Whence has he all this? The words flow from his mouth like honey;'" but she added, "It is all blotted from their minds, and forgotten as soon as they leave the church."

The young man has a very ready command of language, and it is peculiarly providential that he should be stationed here.

He also reads and expounds the New Testament in his school-room on the Sabbath, and three or four usually come to hear him. They come to him not only on the Sabbath, but sometimes also during the week. At the close of the exercise, he prays with them. Prompted solely by his own feelings, he invited these individuals to my room, that I might expound some portion of the New Testament to them. I selected a part of the sermon on the mount, and commented upon it; they all listened with much interest. While I was proceeding with my remarks, one of them, with great animation, his eyes sparkling with interest, said to the rest in Armenian, "Let us give this man a monthly stipend, and have him come to us, and be a preacher to us, and teach us." Another one said, "He preaches the gospel; there is only one way, and he teaches it."

At the conclusion of his notice of Karsak, Mr. Schneider observes, "In view of all which I heard and saw, I could not but feel that the Lord was beginning to revive his work in this place."

Gurleh—An inquiring Priest—Interest in the Scriptures.

The next village to which Mr. Schneider came was Gurleh.

It is beautifully situated on the declivity of the mountain range, and surrounded by numerous gardens and vineyards and rich fields of grain; it is also supplied with an abundance of fresh water from

the mountains. Its population consists of about one thousand Armenians, who are its sole inhabitants. There is one church, rather old—to which three priests are attached—and one school, which has about one hundred pupils in the winter. This school is taught by one of the priests. We had a letter of introduction to him, and he soon procured a room for us in the house of a man who was formerly the principal personage in the place. He spent much of his time in our society while there, and seemed much pleased with our visit. As he was present at morning and evening prayers, I accompanied the exercise with the exposition of a portion of scripture for his benefit. He took particular pains to be present, and seemed to be interested. He is evidently in an inquiring state of mind, and appears to love the truth and to be desirous of knowing it more perfectly. I gave him a copy of Pilgrim's Progress, as being better adapted to the state of his mind than any thing else I had with me. He took also a few other books. I had previously sent to him several parcels at different times, and I have made mention of him in a previous journal. Then he was simply a teacher, now he is a priest. The reason why he was selected by the villagers for this office, in preference to any other, appears to be the fact that he is the most intelligent and most competent for the place among them. It is not a little remarkable that a spirit of inquiry should begin in the breast of one who is so universally respected, and who exerts much influence, not only in the school, but on the villagers at large. It seems to indicate a special design of Providence; and I could not avoid feeling that he was probably the first among those people whom the Lord purposed to bring to himself, to be a kind of first fruits, a radiating point from which light and influence are hereafter to issue.

At this place also Mr. Schneider read and expounded the Scriptures to a few Armenians, who met in the school-house at the invitation of the priest.

While I was reading the Scriptures at our evening prayers, two individuals, besides the priest, were present and listened to its exposition. As I had read a few verses before supper was brought in, one of these men said to me, not knowing that it was the Bible from which I had read, "What an interesting book that was from which you read!" This remark

was the simple and spontaneous dictate of his own mind, made with all honesty and without any thing being said to call it forth; and it illustrates the power with which the word of God, when conveyed in intelligible language, strikes one who has not been long familiar with it. Reflecting upon the incident, I have been deeply impressed with the happy results that would probably follow the free and plain preaching of the gospel to this simple minded people. May that day not be far distant!

*Solus—An enlightened Armenian—
Another inquiring Priest.*

From Gurlich, Mr. Schneider proceeded to Solus, about two hours distant.

This place is located high up in a ravine of the mountain, and has a healthy, romantic, and most delightful situation. Its inhabitants amount to nearly two thousand, all Armenians; and it is evident that, compared with the neighboring villages, it is in a thriving condition. There is one church, a school for boys, and another for girls. The latter is almost the only school for Armenian females to be found in the villages of this vicinity, and its establishment is to be ascribed mainly to the enterprise of the principal man of the place. We were taken to his house, where we were cordially received and hospitably entertained. In the evening, I had a long and very interesting conversation with him, and I have hardly ever been more gratified by an interview with a native. He has a mind of the very first order, and by dint of self-application has attained to a good degree of cultivation. He is not only well acquainted with Armenian, but reads and writes the Turkish readily, and speaks it with great elegance. His intelligence was apparent on every subject introduced. The pleasure and correctness with which he spoke on religious subjects, gave additional interest to his character. Indeed, I was greatly surprised to hear him advance the truly scriptural and evangelical sentiments which fell from his lips. He has unbounded influence in his village, and is regarded by its inhabitants as a kind of patriarch.

Mr. Schneider supposes that this individual may have already passed from death unto life. Nearly thirty volumes, published by the mission, were disposed of at this place. One of the purchasers was a priest, the teacher of the female school,

mentioned above. He also requested that some fifty volumes more might be sent to him.

This priest is in an inquiring state of mind. He visited me last year at Broosa, and greatly interested me by his apparent desire to receive and obey the truth. He seems to be in the same state now. He is evidently interested in divine things, and they seem to have a considerable hold upon his mind. He says that a few others think with him on these subjects. He was very much pleased that we had come, and urged me to stay over the Sabbath. He not only spoke to me in regard to remaining, but also to H., my companion. He said if I would yield to his wishes, he would invite some of the people to his school-room on the Sabbath, that I might preach to them. And when I told him that I could not accept his invitation, as it would detain me too long, he expressed his regret; but added, "If it cannot be now, it may be left to some future time, when I hope you will visit us again."

I had another objection to preaching so publicly and so near the church. It would, without doubt, have incensed the higher clergy; and they would have uttered such denunciations against the missionaries and against the people for hearing me, that we could not have done any thing for their benefit for a long time. But the invitation alone, coming from a priest too, and with all sincerity, is a most encouraging circumstance, as indicating the state of feeling among the people. I have little doubt that, had I thought it expedient, I might have had a respectable audience.

Lake of Nice—City of Nice—Its History and Present State.

In passing from Solus to Nice, the route of Mr. Schneider, for most of the distance, lay along the lake of Nice.

This is a beautiful sheet of water, extending east and west in a direct line, and presenting a most delightful view as seen from the mountains. It is about eighteen or twenty miles in length and four or five in breadth. During the winter rains, it rises considerably above its present level. It abounds in good fish, the revenue of which is sold by the government to different individuals, each one having a particular section of the lake assigned to him. No shell-fish of any kind, except lobsters, are found in it.

On the south side, near the middle,

there is a Greek inscription on a large limestone rock facing the road; but most of it is illegible. I could only distinguish the name of Claudius Cesar. Near the north-western extremity, not far from Keremet, there is a mineral spring, similar, apparently, to one of the celebrated springs of Broosa; there are evident traces of sulphur. The waters bubble up in five or six places, quite warm, and form a large pool. It is so deep in one spot that persons unable to swim are sometimes drowned; I saw the graves of several who had met with this fate. The people of the village, and many from other villages, resort to it for the purpose of bathing. Several boys were enjoying this luxury when I visited the spot.

By all who are familiar with the early history of the Christian church, the following description of Nice will be read with interest.

Nice is a city in ruins; nothing but its walls remain. These are in a high state of preservation; they are in the form of a square, facing north, south, east, and west. They were originally double, strengthened by semicircular towers outside of the city, and separated from each other by short intervals. The height of the walls is about twenty-five feet, and the breadth at the top, nine. Each side of the wall is about a mile in length, making the whole circumference about four miles. In most places the walls are formed by alternate layers of tiles and stones, united by a strong, thick cement. The south, east, and west gates remain much as they were originally, though time, and the ruthless hand of man have effaced some of the inscriptions and figures that adorned them. As seen from some of the neighboring heights, the walls present a charming view; but when you have entered within them, you see hardly any thing but ruins. On the site of that once illustrious city, only about one hundred and fifty comparatively wretched houses are now to be found, of which forty or fifty are Greek and the rest Turkish. The remains of churches, baths, mosques, and other buildings, with fields of tobacco and mulberry, now occupy most of the enclosed space. Indications of its former glory meet the traveller in every direction. Blocks of marble, beautiful pillars formed from every variety of this same material—some broken and others entire—stones, with inscriptions, in the streets and walls of the city,—all show that wealth and power and art once were here. But now how changed!

The object of greatest interest to the Christian is the spot on which the first great ecumenical council was held. This occurred in 325, and was attended by three hundred and eighteen bishops, besides a large number of presbyters, deacons, and other subordinate officers of the church, to say nothing of private individuals who came from motives of curiosity. They were assembled from the east, west, north, and south, and were supported, on their way to this place and while in council, at the expense of Constantine the Great. The emperor presided in person. On this occasion, the great Arian controversy was decided; the views of Arius were condemned as unscriptural, and he himself was banished. Other questions of minor importance were also decided. The place of meeting was a large room of the palace, fitted up for the occasion. I was directed to the spot where the council is supposed to have been held. It is situated outside of the western wall of the city, near the lake; and from its size, as indicated by the remains of three of its sides, was sufficiently large to accommodate so great an assembly. Three stone steps, with one or two pillars by their side, are still to be seen. The inclosure within the walls is now cultivated as a garden.

The council in 787, under Irene and her son, Constantine VI., which confirmed the worship of images and the cross, and denounced all who should deny that worship and adoration were to be rendered to God only, was also convened in this city. The language in which they condemn their opponents shows how far they had fallen from the spirit of primitive Christianity. I quote their words as given by another. "Long live Constantine and Irene his mother. Damnation to all heretics. Damnation on the council that roared against the venerable images. The holy Trinity hath deposed them."

Mr. Schneider visited the Greek church in Nice. The natives suppose that it was erected by the command of Constantine the Great; this, however, must be a mistake. This edifice contains a picture of the great council, representing the emperor in the act of presiding over its deliberations, with the metropolitan bishop upon his right and left; Arius and his friends are dressed in black. The walls of the church are nearly covered with pictures. Among them is one which professes to describe the joys of paradise and the pains of hell. At the top of the picture is a figure intended to represent God the Father in the midst of prophets, martyrs, ascetics, etc. When Mr.

Schneider remonstrated against this and other anti-scriptural exhibitions, some boldly defended them, while others, admitting their impropriety, said, with a shrug of the shoulders, "That is the custom." In nearly, if not quite, all the churches, which Mr. Schneider visited during the tour, he found similar representations of God.

As I spent the Sabbath in Nice, I thought I would be present at the evening service, in this church; for this purpose, therefore, I went at the usual time. As none of the people had assembled, we lingered about the door until they should be collected. After a few had come together, much to our surprise, one of the priests came out of the church, and when I asked him whether it was not time for the services to commence, he said, "It is all over." It appeared that without a single soul present to hear it, he had hurried through the service. I took occasion from this circumstance to converse with him and the others present on the nature of true and acceptable worship; they all listened with marked attention.

Mr. Schneider received a call from three Greeks—one of them a priest—and two or three Armenians; they listened to his announcement of the great truths of the Bible, with a mixture of surprise and delight.

A small Village—Another inquiring Priest—Keremet—Interest among the People.

On the following day, Mr. Schneider proceeded to Yeni Koy, an Armenian village situated upon the north-east extremity of the lake.

As its name imports, it is of recent origin, and contains only two or three hundred souls. They have a church, however, recently built, and a small school. We had a letter to the priest of the village from the priest of Solus, above mentioned, and we were cordially received. Soon after we went to our lodgings, he came to see us and made inquiries respecting two passages of Scripture which I explained to him. His questions showed me that he had read the Bible with care. When the time had come to retire, I read and expounded a portion of Scripture, and offered prayer in Turkish, most of the members of the family who entertained us being present. They seemed interested in the exercise; very few of these people ever hear a prayer in a language which they can comprehend, or offered in a manner truly intelligible. Next morning, the priest came again in company with another

person, and we had a long conversation on various important subjects. The priest would frequently ask me to open some topic and converse upon it, meaning to say, "Converse with us and give us all the light you can." I presume that the letter which we brought made mention of me as a preacher, and he, therefore, presented himself before me in the attitude of a learner, with all sincerity and modesty.

Mr. Schneider considers this priest as unquestionably in an inquiring state of mind. His acquaintance with the Scriptures appeared to be very considerable, and he exhibited that desire to discover the truth which is so pleasing a characteristic of many Armenians in other places. Mr. Schneider next came to Keremet.

This is a village of about one thousand inhabitants, a few of whom are Mussulmans, seven hours from Nice, on the north side of the lake. The Armenians have one church and a school. We were entertained in the house of a priest. In the evening, some of the people came in, and I conversed with them on various religious subjects. They appeared uncommonly friendly and hospitable, and, following the example of their principal priest, called me *Der Baba* (Father Priest,) the title which they give to their own priests. This was virtually acknowledging me as a minister of religion—a concession not always made among these nominal Christians; for as they have always been accustomed, from time immemorial, to associate a long beard with the idea of a priest, they can hardly allow us that rank, destitute as we are, in their estimation, of so essential an appendage to the priestly office. Often has the remark been made when we have been announced as priests, "But they have no beards!"

When we sat down to the evening meal, the priest asked me to repeat the Lord's prayer; for this is their way of asking a blessing. I told him it was not our practice to make use of this form at meals; but I would implore a blessing on the food in other words. This I did, and he uttered his Amen at the close. When our appetites were satisfied, he again made signs to me to dismiss the table, and I returned thanks. When it was time to retire, I told him it was our practice to read a portion of Scripture and commend ourselves to God in prayer, as we closed the day. I then read a portion of John's gospel, remarked upon it, and

prayed. All the family, even its female members, were present.

Next morning the priest and three others—two of them primates of the village—attended the morning devotions of Mr. Schneider and his travelling companion. Twenty-two books were purchased, and orders were given for more.

One of the primates afterwards came in, and seating himself by me, said, "Come, talk to us and instruct us." I read and expounded from Matthew, endeavoring to impress upon them the spirituality of religion and of acceptable worship; telling them that whatever we do, however good it may be in itself, if it do not proceed from a pure motive, it cannot be acceptable to God. They listened with apparent satisfaction. When I came to the Lord's prayer, and had read and remarked upon it, this primate became so much interested that he asked H., if he would not write down a copy of it for his use. This was because he was so much struck with the force and beauty of that prayer, when he heard it in a language that he could understand. He had never heard it, probably, except in the ancient Armenian, which is unintelligible to him.

I was very much interested in the simplicity and honest heartedness of these people, and I could not but anticipate the most blessed results from a faithful and affectionate preaching of the gospel among them. Indeed, they expressed a wish to H. that I would preach to them, though they said nothing to me. When I left, they evinced much kindness of feeling and urged me to visit them again.

Yeni Koy—Another inquiring Priest—Orta Koy—A Lover of the Truth.

Mr. Schneider soon came to another village by the name of *Yeni Koy*, near the north-western extremity of the lake of Nice. It is a large and flourishing place, containing from two thousand five hundred to three thousand inhabitants, all of whom, except a few Turks, are Armenians. During his stay at this place, Mr. Schneider was the guest of a priest, who is also teacher of a school. With him and another priest long and interesting conversations were held. After hearing an exposition of our views respecting the Lord's Supper, particularly our exclusion of worldly men from its privileges, one of them exclaimed, "Well, this is good! This is right. So it ought to be; but so it is not with us."

On the whole, I was much pleased with this priest. He requested me repeatedly, with apparent sincerity, to visit

them again; he also said that if he came to Broosa, he should without fail call on me. His interest was so much awakened that he asked me several times if I would not write some sermons for him, and have them translated by H. into Armenian, and forwarded to him. And this request was made with much earnestness, and I hope to comply with it as I may find leisure. He said, "If it were winter I would have you preach to our people;" intending to say that it being now a busy season of the year, when comparatively few persons are found in church, it would not be worth the effort; but if there were a prospect of a large audience, he would take measures to have me preach.

Mr. Schneider disposed of a few books in this village. As he left the place, he could not avoid the impression that many here would give serious heed to the great truths of the Bible, if they were properly presented. The next village through which he passed, was Orta Koy, about two miles distant from Yeni Koy, having a population of about one thousand Armenians and two hundred and fifty Turks.

I spent only a few hours in the place; I saw, however, the principal priest and the teacher. I found a young Armenian here who interested me much. Having learnt that I was in the region, and having ascertained where I should probably be at a certain time, he came twelve miles expressly to meet me. He took about fifty different books to circulate among his nation, and wished me to send him about as many more. I found he had correct scriptural views on those points in regard to which most Armenians err so much. He gave me a long account of an interview with the ex-patriarch, now bishop of his diocese, in which the latter endeavored to intimidate him from pursuing the course on which he has entered; but he defended himself in such a manner that the bishop could say no more. He appeared sincerely to mourn over the fallen spiritual state of his nation. He said he was entirely alone in his village, and could find no one like minded with himself and expressed much regret at not having a single person to sympathize with him. To find some one with whom he may converse on these subjects, he often goes to see the priest of Gurleh, above referred to, walking a distance of six or seven miles. He formerly resided at Nicomedia; here his mind was first interested in these things.

Mountain Nestorians.

LETTER FROM DOCT. GRANT, SEPTEMBER 3, 1843.

State of the Mountains.

The latest communications from this mission, throw very little additional light upon the extent of the calamities which have befallen the Nestorians. A general letter has been received from the missionaries who are laboring among the Nestorians of Persia, containing some statements upon the authority of two brothers of the patriarch, which encourage the hope that the destruction of life may have been less than has generally been supposed. The indications of a restless and unsubdued spirit, mentioned below, favor the same conclusion. Indeed, a report has reached this country, through the English press, that the Nestorians have actually risen upon their enemies, and have been successful in their first attempts to throw off the yoke of foreign rule. In the absence of authentic information touching this point, it would be premature to speculate upon the probable consequences of such an occurrence.

Since my last letter, but little of special interest has transpired. The subjugation of the Mountain Nestorians has given place to temporary quiet; but no one can say how soon it may be interrupted. It is not probable that they will long remain tranquil under their Koordish masters. Already there are symptoms of a restless spirit. A servant of Zainal Bey has been beaten by the Nestorians at Lezan; and he is fortifying himself to resist them, in case of a revolt, or an effort to expel him from the mountains. All this looks unfavorable to missionary prospects in Tiary. The other tribes under the immediate jurisdiction of the Hackary chief, are more quiet; but it remains to be seen whether their common oppressions may not unite them in mutual resistance, since they have become conscious that want of union has been the cause of their ruin.

In a subsequent part of this letter, Doct. Grant mentions the fact that some twenty or more Nestorians, who had fled with others to the adjoining district of Berwer, had been recently put to death.

Professions of Nooroolah Bey and Zainal Bey.

In this state of things, what shall we do? At best the Nestorians can no longer afford protection to the missionary laboring among them. He must throw himself, under God, entirely upon the

mercy of the Koords, counting not his life dear unto himself. I suggested in my last the plan of seeking the protection of the Hackary chief as the only feasible means of safety—an expedient not unattended with considerable danger. I have since then received a letter from that chief, inviting me to return to the mountains, and promising to provide me a residence in Kochannes, Jelu, Tehoma, or Tiary. As the murderer of Shultz, I have met him, and cast myself wholly upon his protection. Perchance I might still trust him as the destroyer of the Nestorians; but when I consider the snares he has laid for my own destruction, while professing to regard me as his friend and physician, I shrink at his treachery, and feel that it is better to trust in the Lord, than put confidence in princes. This trust has never failed me in the darkest hour. And after experiencing so many signal interpositions of God's hand for my deliverance in the hour of danger, I have sometimes felt an almost invincible confidence in the midst of the greatest perils. But the arm of violence is not always restrained, and I have not the temerity to think it will never be loosed for my destruction. In that hour when my blood may stain the assassin's dagger, what will be the verdict of those who have sent me forth? That I have fallen as their messenger for Christ's sake, in the faithful discharge of the trust committed to my hands? or the victim of my own unwarrantable rashness? Will they sustain me in returning to the mountains, in their present condition, or with existing prospects? Will they ask it of me, trusting in God for the result? If so, I am ready cheerfully to obey the call. But in the present crisis, and when I have already incurred the charge of temerity, and even of "courting death at every step," it is proper that I should have the voice of the church before I go forward to encounter new and augmented dangers. I look to you as their organ for an answer.

It was stated in the Herald for December, that Zainal Bey had been appointed governor in Asheta, and that he had taken possession of the buildings which Doct. Grant had begun to erect in that place.

You are already apprised that our mission house is in the hands of the Koordish bandit who is now governor of Tiary, or rather of that part of the district which lies on this side the Zab. He is converting the building into a castle, with large additions and towers for defence.

Still, when our messenger to the Hackary chief visited him on his return, he professed to regard the building as ours, and said he would share it with me, if I would return. He voluntarily returned several articles, including an axe and saw that had been left, on our hasty retreat from the mountains. I find, too, that it is not true, as I wrote to you, that a stove, which we had left at Lezan was broken in pieces by the Koords, for the purpose of being made into horse-shoes. On the contrary, their chief, Bader Khan Bey, on learning that it was ours, gave orders that it should remain uninjured.

At the date of this letter, the patriarch was still at Mosul, desirous, however, of going to Oroomiah; but it was quite doubtful whether the pasha would permit him to do so.

Ahmednuggur.

REPORT OF MR. FRENCH.

Schools—Sabbath Congregations.

MR. FRENCH is stationed at Seroor; the report which follows, embraces the operations of the mission in that place during the first half of 1843. At the commencement of the year, two common schools were sustained; but owing to the unfaithfulness of one teacher and the inefficiency of another, both had been discontinued at the date of this report. "Until a class of individuals is trained up for this work," writes Mr. French, "I have but little hope of having many good schools." The Boarding School continues in successful operation; constant attention is paid to the religious instruction of the pupils.

The public exercises of the Sabbath have assumed more importance, and have been conducted to better advantage, since I have had a suitable place for holding them. Our little chapel, fifteen by thirty feet, was finished about two months since, and it is an important addition to my means of usefulness. It is favorably situated for gathering an assembly, as well as in other respects. It is sufficiently large at present for my usual congregations, though I hope I shall ere long have occasion for a more spacious building. Since this chapel was opened, my congregations have increased in numbers and interest. I have about sixty regular hearers. Some from the bazar, and some also from neighboring villages who happen to be here on business, are frequently present, and are

usually among my most attentive auditors. This is an interesting circumstance, since through these occasional hearers a few rays of the light which is shining here, may be carried abroad into the surrounding darkness, and become the means of guiding some souls into the way of life.

Itinerant labors are much needed in the vicinity of Seroor; but as Mr. French is the only missionary at this station, he finds himself unable to bestow that degree of attention upon the surrounding villages which they seem to demand.

First Convert from Heathenism.

Hitherto our labors have been only preparatory; they have been confined to breaking up the fallow ground, and sowing the precious seed. Now, through the mercy of God, we are permitted to rejoice in the first fruits of the harvest. The toil of two years has not been in vain, nor have our hopes been disappointed. On the first Sabbath in July, I was permitted to receive into the visible church of Christ the first convert from heathenism at this station. His name is Ramchunder. He belonged to the Brahmin caste, and is about forty years of age. His parents died when he was young, and at the age of eighteen he commenced his labors as a school teacher at Satara. He soon obtained employment, in this capacity, in one of the East India Company's native regiments, in connection with which he remained eight or nine years. He then spent a year and a half in the Elphinstone Institution at Bombay, qualifying himself more perfectly for teaching. Having in the meantime lost his former situation, he came to Seroor, and for ten years was the principal schoolmaster of the place. On my occupying this station, I took his school under my care, and he has ever since remained in my employment. When the village school was suspended, some months since, I put him into the Boarding School, in which he is still employed.

From his first connection with the mission, he has regularly attended our public services on the Sabbath, and daily taught our Christian books in school. The influence of the truth thus brought before his mind had, doubtless, an important bearing on his subsequent history, though his inquiries were not awakened till about four months since. From that time light began to dawn upon his dark mind; he lost all confidence in Hindooism, threw away the little pebble he had formerly worshipped, and began

to seek in earnest for a better way. He soon became convinced that Christianity was the only true religion, and Jesus Christ the only Savior of sinners. Still he feared the consequences of openly renouncing Hindooism, as in that case he must expect to be deserted and abused by his old friends, while he had some misgivings as to what awaited him should he become a Christian. In this state of mind he accompanied Dajeba to Ahmednuggur. There he witnessed the baptism of some converts, became acquainted with the native Christians, and obtained some ideas of the constitution and privileges of the household of Christ. On his return he expressed a determination to cast in his lot with the people of God, and meet the consequences. About this time he brought his family to live on my premises, that he might have more religious privileges, and be in better circumstances for prosecuting his inquiries. This was about five weeks since.

As his inquiries advanced, his difficulties disappeared; his mind became settled, and he entered upon the practice of Christian duties, at first, with much diffidence, but soon with great delight. Among other things over which he mourned in view of his past life, was the fact that he had never been legally married to the woman with whom he had lived for many years. As soon as he saw the sinfulness of this relation in the light of the gospel, he voluntarily adopted a course which indicated a wakeful conscience. The marriage ceremony was performed on Saturday, after he had given satisfactory evidence, in the presence of the brethren from Ahmednuggur, that he had become a member of the body of Christ, and was worthy of a place in his visible church. He was baptized at the chapel on Sabbath morning, in the presence of more people than could get into the house, among whom were some of the principal men of the place. In the afternoon, the three children of the convert—a boy aged eleven years, and two girls aged nine and six—received the seal of the covenant at my house; and then we gathered around the table of our Lord. It was a precious season. The whole number of communicants was thirteen,—seven from Ahmednuggur, the remainder belonging to this station. In view of what our eyes have beheld, we feel ourselves called upon to rejoice in the Lord, who has remembered us in our feebleness, and visited us with his mercy.

This event has produced some excitement at

Seroor, but it is not likely to embarrass the operations of the mission. Indeed the opposition growing out of the baptism has been less than was anticipated. Under date of July 15th, Mr. French added the following postscript.

Thus far Ramchunder appears well, and I trust he will, by the grace of God, become an ornament to our little church, and a valuable helper in our great work. His wife is favorably inclined towards Christianity, but as yet is very ignorant of its precepts. The quarterly meeting of our mission was held here last week. At the examination of the Boarding School, most of the great men of the place were present; they appeared to be pleased with the exercises. The moonsif (native judge) made some remarks of a religious character, which were quite favorable to Christianity. I was agreeably surprised to hear this from him, as he is a Brahmin, especially so soon after the baptism above referred to.

Still later, September 26th, Mr. French writes respecting Ramchunder: "The convert seems to be growing in grace and in the knowledge of God. My best hopes of him are thus far fully realized. His family appear to be profiting by the religious influences under which they have been brought." Under the same date, Mr. French also says that Dajeba, in company with a recent convert from Ahmednuggur, has lately spent a fortnight in the neighboring villages. The report which they brought back was favorable. In many instances they had large and attentive audiences.

Madras.

LETTER FROM MR. WARD, AUGUST, 1843.

Routine of Duties.

MR. WARD was formerly stationed at Madura; at the beginning of 1843, he removed to Madras, with the concurrence of the two missions. He is now laboring at Royapoorum, the northern suburb of Madras, in connection with Mr. Hutchings; the health of the latter was found to be inadequate to the discharge of all the duties devolving upon that station. Mr. Ward has furnished the subjoined sketch of his weekly labors.

Two public exercises are held in Tamil on the Sabbath, at eight in the morning and at four in the afternoon; these are usually conducted by Mr. Hutchings and myself alternately. The congregation on Sabbath morning con-

sists of church members, with their families; schoolmasters, with monitors, and pupils, printing office laborers, domestics, and strangers, to the number of about two hundred and fifty. Both services are held in the neat and commodious church, erected by the liberality of the good people of Madras and its vicinity; the building was dedicated about two months ago.

On Tuesday morning, all the youth of advanced standing in the schools assemble at my house to read some selected religious book, and to be examined in their memoriter lessons. They pass an hour and a half with me, and I find it a very pleasant appropriation of time.

I visit each school on successive mornings of the week, when I again hear the lads read and recite, and also I address them and the promiscuous multitude who congregate at my approach. In one respect this is a very gratifying mode of doing good; for it is the carrying out of the church's expectations concerning her missionaries; it is "going into the highways and hedges, and compelling them to come in." But though gratifying and important, it is not, as often remarked, the most hopeful way of spending one's time and strength. The seed may take root, vegetate, and bear fruit; but truth is more likely to be heard only to be forgotten. It is a solemn thing to declare the gospel to a promiscuous crowd of idolaters. Some of them, it is likely, hear you for the first and last time. Your words will rise in judgment to condemn many, if not all of them. You set before them life and death; they choose death. Still the command is preach; and whether the word be a savour of life or death, it will accomplish that whereunto it is sent.

From the school room and street preaching, I go to the printing office, where, at half past eight, I meet all the laborers in the various departments of that extensive establishment. Reading the Scriptures, practical comments thereon, recitation of a "daily verse," and prayer, constitute the services of the occasion. It is a truly pleasant duty, a valuable privilege, thus to present divine truth daily to a large company of intelligent, listening auditors. Most of them are more than ordinarily intelligent, capable of understanding and appreciating Scripture truths. I have strong hopes that the Lord may own these labors to the benefit of some souls.

Friday afternoon, I meet the masters and the superintendent of the several schools, with whom I spend an hour or

more, reading and explaining the Scriptures, and the "Body of Divinity," prepared by the late Mr. Rhenius. This is an important service. I can here urge upon the masters, in the most direct and pointed manner, a practical attention to the instructions which they are imparting from day to day to their pupils. I am quite satisfied with the interest they usually manifest in the youth under their charge, and the zeal with which they attend to their important duties.

On the same evening, at half past six o'clock, a service is held in the church, attended by church members, domestics, masters, and strangers. Mr. Hutchings and myself conduct the exercise alternately. We are at present lecturing in a plain and familiar manner on the gospel by Matthew.

On Thursday evening, a small English congregation assemble in the church—composed of families residing in this distant and spiritually destitute part of the city—to whom Mr. Hutchings and myself preach on alternate weeks, assisted at times by Mr. Winslow and ministers of other denominations. The necessity for such a service in this part of the metropolis was one of the reasons that led to the erection of our church, and its establishment fulfils a pledge made to those who assisted in the enterprise. It is pleasant, at times, for a missionary to return to a language in which he can, without hesitation or restraint, give full scope to argument, illustration, and appeal.

The Aurora—Enlargement desired.

A part of my official duty is to edit the *Aurora*, a semi-monthly Tamil publication, resembling, in the character of its matter and the object at which it aims, the *Morning Star* of Jaffna, the *Dnyanodaya* of Ahmednuggur, and the *Religious Intelligencer* of Maulmain. It is the *New York Observer*, or *Boston Recorder*, or *New York Evangelist*, on a small scale. It contains matter of all kinds—consistent of course with the purest morality—from the local news of the day to the most practical truths of the Bible. It has a very satisfactory circulation, though not equal to our wishes; it gains admittance into houses and hands that tracts entirely religious cannot do.

The missionary at Madras is also expected to make stated contributions to two other religious periodicals, prepare books for schools and general circulation, attend the meetings of committees,

and perform the labor growing out of such attendance. Frequent miscellaneous calls fill up the residue of his time.

As to the satisfaction and pleasure with which I regard my duties, they were never greater since I came to India. I find my hands full of just that kind of work that suits my taste, and that has been and will still be owned of the Master to extensive spiritual good. There is, however, one drawback which I would that you were able to supply; for I cannot think that the inclination would be wanting if the ability existed. We greatly need pecuniary means to enlarge and give more strength and stability to what is now in operation. To be more definite, I have now six schools under my charge, and I want the means of increasing that number to ten at least, and fifteen if possible, and of having a central school in or near my house for lads of a more advanced standing. I also want the means of erecting a bungalow school house—a kind of session or conference room, as it would be called in America—on the ground adjacent to the church, for school examinations, etc. These two things I greatly need. My heart is pained at the ignorance and spiritual poverty and degradation of this great metropolis.

West Africa.

LETTER FROM MR. WALKER, AUGUST 15, 1843.

Adverse Influences—New Station.

MR. WALKER is one of the missionaries who lately removed from Cape Palmas to the Gaboon River. King George's town—where he has probably commenced a new station before this time—is on the south side of the river, about thirty miles from its mouth. Cape Lopez, which has been recently visited by Mr. Griswold, as mentioned below, is about seventy-five miles south of the Gaboon.

We have again recently been over this field to see which will be the most suitable place for another station. Qua Ben's town is now entirely under the influence of the French, and a deplorable influence it is. They profess to have no Sabbath, and they live up to their profession most scrupulously. They are now erecting a large government school house, and will soon have teachers in great abundance. This I learned from

the commodore himself a few days since. Mr. Griswold has visited Cape Lopez, and the slave interest is predominant there. The same is most emphatically true in King William's territories, on the other side of the river. The king receives a large revenue from the slave traders, and they tell him that they are ashamed when they see a respectable white man; they know their business to be infamous, and if we go there, they will not stay. The king loves money, but he says when he has enough, we may come.

In view of all these circumstances, we have decided upon a station at King George's town; it is also decided that I shall go there. Mr. Wilson and myself have visited the place, and made arrangements for the necessary preparations. The people erect a building for a church and school house, and we pay for a dwelling house, which will probably cost about sixty-five or seventy dollars. The

people are now very busy cutting their farms, and will be so engaged for about two weeks longer, when they will commence the erection of the buildings, and about that time I intend to go there to remain permanently. I shall take one of the Cape Palmas boys to assist me as a teacher.

Things remain here as usual. The people are all friendly, and the attendance upon our meetings continues as good as usual. But we do not yet hear any inquiring what they must do to be saved. We are still blessed with our usual health, and we are not discouraged in our work of breaking up the fallow ground and sowing the good seed. But we fear, from the last reports, that Christians in America are somewhat discouraged, and we cannot be indifferent in view of such a state of feeling. But our hope is in God, and he will do all things well.

Proceedings of other Societies.

Foreign.

WESLEYAN MISSION IN GUINEA.

Messrs. Freeman and De Graft, of the (English) Wesleyan Missionary Society, have recently commenced a station at Badagry, in the Bight of Benin, Western Africa. This place has heretofore been known as the seat of the most sanguinary superstition and the scene of the worst atrocities of the slave trade. In consequence of the jealousy with which Europeans were formerly regarded, Lander was here compelled to drink the poisonous fetid draught. A number of the inhabitants of this region, having been sold into slavery, were recaptured by British cruisers and carried into Sierra Leone. There they became acquainted with Christianity and Christian missionaries; and since their return to Badagry, they have prepared the way for missionary operations among their own people.

The establishment of this mission has led to the exploration of the interior. Having made the necessary arrangements at Badagry, Mr. Freeman set out for Abbekuta, or Understone, on the 5th of December, 1842. This place is about one hundred miles from Badagry, in a northerly direction. It has a population which he estimates at 40,000 to 50,000. Clapperton makes no mention of such a town; indeed, it does not appear to have been previously visited by any European. Mr. Freeman's account of his entry into Understone and his description of the place itself will be given in his own language.

Visit to Understone—Reception by the King.

Dec. 11.—Some horsemen arrived to conduct us to the capital, and we resumed our journey. In half an hour we reached the outskirts of the town, after crossing the Ogu, a considerable river, about seventy yards wide, running south-south-west, and falling into the sea at Lagos, about thirty miles below Badagry. As we entered the town, I found it to be a much larger place than I had expected, though I was prepared to see something extensive. The streets were lined with the natives, collected together in great numbers to witness the scene of an English missionary visiting Understone. They testified their pleasure and satisfaction by the constant cry of "Aku!" "Welcome!" We passed through several streets, very narrow and confined; and reached the king's residence, nearly in the centre of the town. We rode on horseback into a large court-yard, surrounded with houses having clay walls, from six to ten feet high, with sloping thatched roofs extending from six to ten or twelve feet over the walls, and reaching to within three feet of the ground, forming a kind of verandah, with an earthen floor raised from six to eighteen inches above the level of the ground. Under a large verandah of the above-mentioned description, Sodeke was seated, surrounded by many of his people. We alighted from our horses, and paid our respects to him. He bade us welcome to Understone, and expressed his great satisfaction at my paying him a visit. He was seated on the floor, on a large native mat, supporting himself against a beautiful leather-covered cushion of native manufacture. He wore a handsome damask cloth thrown lightly over his shoulder, and a scarlet cloth cap, with a large blue tassel on the crown of it. Before him stood a large glass bowl, of European manufacture, well supplied with gora nuts. Seats were placed for us in the yard, close to the verandah; and we rested ourselves for a short time, and then repaired to our own quarters. The scenes which I have witnessed this morning

will never be erased from my memory. Among the horsemen who came to Okwaru, to conduct us to Understone, were several of the Christian emigrants from Sierra Leone. After a long absence from their father-land, they had returned, bringing the grace of God in their hearts; and had for some time been anxiously looking for a visit from a Christian missionary. I shall never forget the joy which beamed in their countenances as they seized me by the hand, and bade me welcome. "Ah!" said they, in the course of our conversation, "we told our king that the English people loved us, and that missionaries would be sure to follow us to Understone; but he could hardly believe that any one would come so very far away to do us good. Now," said they, "what we told our king, is really come to pass. Oh, master! you are welcome, welcome, welcome!"

Sodeke seemed quite overjoyed; and as we were walking across the court-yard to our own quarters, he clasped me in his arms before all the people, and thus testified his extreme satisfaction. Shortly-afterward he came to our quarters, and talked with me for some time in a very free and familiar manner. "My people," said he, "told me they were sure their friends in England would not neglect them; but I feared you would not venture to come so far. Now I see you, and my heart rejoices; and as you have now come to visit us, I hope the English will never leave us." Thus did this noble spirited chieftain pour out the warm effusions of his heart. My feelings were of the most intense character. I saw in Sodeke's open and manly countenance something which gave the seal of truth to all that he said. His remarks were not vain empty compliments; but I believe they came from his heart, and were spoken in sincerity and truth.

First Religious Service at Understone.

In the afternoon we held a public prayer-meeting in the court-yard. We placed our little travelling-table opposite the king's verandah; and, to my astonishment, Sodeke came out and seated himself by me at the table. Nearly all the Christian emigrants were present, dressed in European clothes; and we had an interesting service. I gave a brief address, which was explained to the king in the vernacular tongue; and everything passed off very much to my satisfaction. The childlike simplicity of Sodeke, a powerful king reigning over a numerous people, is truly astonishing. To view him as a party in the scene already described, and then to remember that this scene took place in the midst of his capital, where he is surrounded by at least fifty thousand of his people, one cannot cease to admire his truly noble spirit.

This beautiful scene, and these pleasing prospects, are chiefly the results of missionary enterprise, in seconding the efforts of the British government to suppress slavery. These Christian emigrants have acted the part of the little Israelitish maid, in the history of Naaman the Syrian. They have brought with them a good report of the God of Israel; and the happy effects are strikingly visible.

Description of Understone.

Dec. 12.—We walked out to see part of the town. Abbekuta, or Understone, is by far the largest town that I have seen in Africa; from what I can judge, I think it is nearly, or quite as large again as Coomassie. The houses are all constructed on the same plan as the king's house, already described, with the exception of their

being smaller. There is no order or regularity in the streets; the houses are built without any attention to beauty or uniformity. In this respect, there is no comparison between Understone and Coomassie, Coomassie being so far superior; but Understone is capable of very great improvement. The beautiful hills and vales which the site occupies, and the noble blocks of granite rising above the houses in every direction, give it an appearance bold, romantic, and beautiful. Every principal street seems to be of itself a marketplace, in which many native productions are exhibited for sale, such as rich cotton cloths, Moorish caps, gunpowder, knives, cutlasses of native manufacture, bowls, dishes, calabashes, reels of cotton, rope, and line of various sizes; fresh meat, beef, pork, and mutton, rats, (of which the natives seem very fond,) ready-made soup, palm-oil, palm-wine, a kind of beer made from the maize, some from millet, plantains, bananas, pine-apples, papaws, limes, oranges, ground-nuts, corn, yams raw and ready-cooked, kidney-beans, sweet-potatoes, roll-tobacco, and many other things.

Influence of Sierra Leone on the Interior.

Dec. 16.—I met all the principal men among the emigrants from Sierra Leone, and had a long conversation with them respecting their proceedings and circumstances since they left Sierra Leone. The following is the information which I received from them.

About three years ago, the first emigrants landed at Badagry and Lagos. The people of Badagry received them kindly, and allowed them quietly to pass through into their native towns and villages. Not so the people of Lagos; instead of following the example of the Badagry people, they laid violent hands on the property of the emigrants, and, in many cases, deprived them of everything except the clothes which they wore. Even the chief of Lagos, who is since dead, did not scruple to violate all the principles of humanity by taking from some of the emigrants everything but the clothes on their backs; deprived them, by force, of all their little savings, with which they intended to greet their long lost families on their return to their father-land; and had the cruelty to tell them that they might think themselves well off, and be well satisfied that they were allowed in this forlorn and helpless manner to proceed into the interior. I heard of this, by report, at Badagry; and to-day the sufferers themselves have confirmed all that I have previously learnt. Out of about two hundred and sixty-five emigrants, the passengers of three vessels, who landed at Lagos, it seems that not one of them escaped with any of their property, save the clothes in which they were clad.

In this distressed state, many of them had to travel four long days' journey into the interior, before they could reach their families; and when they did at last gaze on their native rocks at Understone, instead of appearing before their friends in that respectable manner in which the benevolent Government which had saved them from the iron grasp of slavery desired they should appear, they stood at the entrance of their native dwellings, without a farthing to purchase bread for the day.

Altogether from two hundred to three hundred emigrants have landed at Badagry during the past three years; and have, with their property, passed safely on to their native homes. This is a pleasing fact, which stands in striking contrast with the conduct of the people of Lagos. Sodeke, the king of the Akus, has manifested a truly noble spirit. He has received his long lost people very kindly; makes a striking difference between them

and their countrymen in general, by allowing them to approach him on their feet, standing, (the national custom requiring the people to prostrate themselves,) and by encouraging all of them, both men and women, to wear European clothes, and to persevere in those European manners and customs which they have brought with them from Sierra Leone. He is pleased with their appearance and conduct, and wishes all his subjects to follow their example. This is honorable to both parties; and will surely be gratifying news for the British government, and all those who are interested in the regeneration of Africa.

Those emigrants who have some knowledge of any mechanical profession or business have endeavored to work at their respective trades and calling whenever an opportunity has offered itself; but as such opportunities have been somewhat rare, they have chiefly employed themselves in trading and agricultural pursuits, such as the cultivation of corn, yams, cotton, etc. Coffee is not known here; and perhaps the distance from the coast is too great to render it a profitable article of culture for exportation. Cotton is in considerable demand in the native markets.

Further Intercourse with Sodeke.

Dec. 17.—I had some conversation with Sodeke on subjects connected with geography and astronomy; and explained to him the use of a pocket-sexant which he saw me using. I succeeded in getting him to observe the sun on an artificial horizon brought down to an arc of ninety degrees; and he appeared very much astonished and delighted.

Dec. 18.—Sodeke and a few members of his family, and the principal men among the emigrants, dined with me. We fixed a temporary table under the shed in Sodeke's yard, and all things passed off very well indeed. Our party amounted, to the best of my recollection, to about twenty-five persons. Sodeke seemed very much delighted; it was the first time that he had ever eaten food after the manner and custom of Europeans.

Mr. Freeman's Visit to Dahomi. Introduction to the King.

THE commencement of the mission at Badagry has opened the way for friendly intercourse with Dahomi. Knowing the character of its sovereign, and apprehensive that the operations of himself and Mr. De Graft at Badagry might be interrupted by his interference, Mr. Freeman determined to see him, if possible, for the purpose of securing his acquiescence in their plans. This enterprising missionary returned from Understone on the 24th of December; on the 29th of the same month he sailed for Whyhah—which is about fifty miles west of Badagry—and arrived there on the 31st. On the 6th of January, he set out for Abomi, the capital of Dahomi. On the 10th of the same month, he arrived at Kanna, where the king was then staying.

Jan. 12.—About 11 A. M. the king sent messengers to inform me that he was ready to see me; and I proceeded to the royal residence, accompanied by my interpreters and a few of my people. When we arrived at the gate, we found Mewo seated outside, under his umbrella, smoking

his pipe and waiting to receive us. After I had been seated a short time under one of the banyan trees, Mewo went in to the king; and a messenger came, requesting me to proceed. We passed through the gate, and entered into a large enclosed yard, from eighty to ninety yards square; and I again took my seat under the shade of a tree to await another invitation.

In three or four minutes the messenger returned, requesting me again to proceed. We then advanced toward another gate on the opposite side, the messengers continually saying, in a low voice, in the native tongue, "May we come? May we come?" as they walked along in a stooping position. We then passed through the gate, and entered another yard about the same size as the other; and, on the opposite side, under a thatched verandah of considerable dimensions, sat His Majesty Guzzu, King of Dahomi, surrounded by a great number of the ladies of his household, and several hundreds of female soldiers armed with muskets and cutlasses, doing duty as his body-guard. The rude verandah seemed to be decorated for the occasion with pieces of damask and handsome cloths of native manufacture bound round the pillars. The king was seated on an European chair, covered with a cloth; and before him was placed a small European table, containing several decanters filled with different kinds of liquor, and several tumblers and wine-glasses, and a supply of water. As we approached nearer and nearer, the messengers prostrated themselves on their hands and knees; and in this posture advanced several yards, until they came close to the place where the king was seated. They then threw dust on their heads, and prostrated themselves, touching the dust with their foreheads, chins, and cheek-bones. Mewo and Kabadu were kneeling on the ground close opposite the king. The king rose from his seat to receive me, as I entered the verandah, took me very cordially by the hand, and bade me welcome to Dahomi. My travelling camp-stool was then placed on the other side of the table directly opposite the king, and I was requested to sit down. His Majesty also seated himself, and seemed pleased to see me.

After asking me how I liked my journey, and giving me an opportunity of letting him know what I thought of the country through which I had passed, he asked me to drink with him; and while I was doing so, I heard heavy guns firing at a short distance from the place where we were seated; and was informed by the king that he was firing a salute in honor of the queen of England. When twenty-one guns had been fired, he showed me in his hand twenty-one cowrie shells, and said they were equal in number to the guns he had fired in honor of the queen of England. I of course returned thanks. He then fired a salute of nine guns, to welcome me to Kanna. To object to this would, in such a case, have been wrong, as he would not have understood my motive for so doing; and I therefore endeavored to put a good face on it, and thanked him for his kindness.

Conversation with the King.

We then entered into conversation; and I explained to him the real object of my visit, and went at length into the subject of the Badagry mission; acquainting him with our objects and intentions, contradicting the false rumor respecting our building a fort at Badagry, and assuring him that our operations there were of a strictly religious, and not of a political nature. He seemed very well satisfied with the explanations I gave; and immediately said, "Cannot you do

something at Whydah also?" To which I answered, "My particular business with your Majesty is concerning our mission at Badagry; but if you wish us to commence a mission at Whydah, we will try, and attend to your request as early as possible." In answer to which, he said he wished us to do so.

I then spoke to him of the anxiety manifested by Her Majesty the queen of England, and her people, to do good to Africa by every possible means. Referring again to the Badagry mission, I stated that a great number of Aku people, who had been taken from slave-ships by British cruisers, had been landed at Sierra Leone, where they had lived many years under the protection of the British government; that they had expressed a wish to return to their native land; that they had done so; and that, as many of them had been under the instruction of English missionaries at Sierra Leone, I had, while at Cape Coast, received instructions to proceed to Badagry, and try to make some arrangement for their being taken care of; but that we did not wish to confine our operations to Badagry, or any particular place, but to act as the friends of all. I further stated that we recently had commenced a mission in Ashantee, and had very great demands for missionaries all around us at Cape Coast; but, notwithstanding, I was sure that every effort would be made in England to do something for Whydah. I also added, that the queen of England had been recently turning her attention very much toward Africa; and several times the question had lately been asked, "What can be done for the good of Africa?" that measures were now being adopted for promoting the benevolent object; and I thought it probable, that the queen of England would soon send to him about the re-occupying of the English-fort at Whydah, and opening friendly communications with him. He was evidently highly pleased with what I said; and replied, "I hope the queen will send to me, and send a governor for the fort directly." I then acquainted him with my extreme anxiety to return to the coast without delay, on account of my long absence from Cape Coast, where business of a very pressing nature demanded my speedy return; and he assured me that he would not detain me, but make me ready very soon. Our long interview was then brought to a close; and he rose up and accompanied me across the two yards, and out at the door into the area in front of the gate. On our arrival outside the gate, accompanied by several hundred female soldiers, the king ordered them to fire their muskets and blunderbusses; thus I was taken unawares with more firing for about from ten to twenty minutes. I was sorry it took place on the Sabbath; but I could not hinder it. This little brigade of soldiers presented a very singular appearance. They were dressed so much like men, that a stranger would not have supposed that they were women. The king's soldiers wear a loose shirt without sleeves, which comes nearly down to their knees, and is fastened round the waist by their cartouch-belt; a musket, a small heavy cutlass, and a poniard, complete their armor. The brigade of women fired their muskets and blunderbusses remarkably well.

The interpreter and messenger having intimated to me that I could see Abomi if I wished, I told the king, before we broke up our conference, that I should like to see Abomi; and he seemed pleased, and readily consented to it. Arrangements were consequently made for my visiting Abomi on Tuesday next.

The king of Dahomi is a man of fine personal appearance, about six feet high, and rather stout, but not at all corpulent. His countenance is open

and manly, and he appears to be of a very mild and pacific disposition.

Second Interview with the King.

Jan. 13.—I visited the king again. I found him prepared to receive me in the same place where I met him yesterday; but as our interview was strictly private, he had only two or three attendants present.

During this interview, I went again over the same subject on which we conversed yesterday; and I had thus a second opportunity of bringing missionary operations before him. Lest I should be mistaken as to his remarks yesterday concerning a mission at Whydah, I determined to make sure by referring again to that particular; and asked him if he really wished us to commence a mission at Whydah; to which question he freely answered, "Yes;" and thus removed all doubt from my mind. He also said that he would be glad for the missionary who may reside at Whydah to pay him a visit once a year in Abomi.

Visit to Abomi.

Jan. 14.—Mewo arrived at my quarters, and joined my house-master Kabada to take me to Abomi. Their people, amounting to from two hundred to three hundred, with their native drums and other instruments of music, their banners and large umbrellas, with Kabada, started first and led the way; Mewo went next; and I, with every one of my carriers, followed in the rear. Both Mewo and Kabada rode on their mules. We proceeded on a fine level road, varying in breadth from ten to forty feet. When we had gone about two miles and a half, we passed one of the king's fetish-houses; and a fetish-man came forward and pronounced a blessing, and begged of the fetish a safe journey for us to Abomi. Though I pitied the people for their superstitions, yet I could not help admiring their apparent sincerity. Having stopped here for two or three seconds, we again proceeded over a fine open country, flat, but still interesting. The two greatest ornaments of these pretty sylvan scenes are the monkey bread-tree, and the locust-tree. The Guinea-peach, with its beautiful globular blossoms, is another ornament of this part of Africa. The palm-tree is also seen luxuriating in great abundance. The natives use the pulp of the nut for oil and soup; but the use of palm-wine is prohibited by the king. On inquiring into the cause of this prohibition, I was informed that many of the natives had used it to very great excess, and had become noisy and riotous in their houses; the king had therefore prohibited the use of the wine, to check this growing evil. After proceeding on the Abomi path about six miles, we turned to the left, and proceeded to Coomassie, the king's new palace, situated about two miles from Abomi. On our arrival at the palace, several chiefs were seated at the gate to receive us; and after having gone through the usual ceremonies of reception, I passed into the large court-yard, and saw some part of the interior of the royal palace. The king being from home, I did not see the rooms of the palace; but the interior has a very respectable appearance. It is built in the European style, and appears strong and durable. The materials are a red clay. The roof is thatched with grass. The house has one very large wing, which seems to contain some of the principal apartments. While I was seated in the interior court-yard, at a small table covered with some refreshments, the king's wives, residing at Coomassie, sent an abundant supply of food for my people, and sat at a dis-

tance as spectators, while I was taking a rough sketch of the premises.

From Coomassie we then proceeded to Abomi. Soon after, we reached Kabada's house in Abomi, and stopped to lunch and refresh the people. An abundant supply of native provisions, ready prepared for my people, with soup and stews, etc. for myself, were sent over from Kanna, a distance of about eight miles, by order of the king; and after resting about an hour and a half, during the heat of the day, we proceeded to Adangerakadi, the king's palace in Abomi. The entrance and the area in front of it were like all the others I have seen; but Adangerakadi is a larger house than any of the others. After going through the usual form, I passed into the interior yard, saw some of the king's wives, and was treated in the same manner as at Coomassie. In the yard I saw suspended from a tree, or from some sticks, (I forget which,) from twenty to thirty pairs of Moorish stirrup-irons, trophies taken in some former engagement with the Akus, or perhaps with some of the Moorish tribes immediately behind Dahomi. On leaving the palace I was introduced to all the members of the king's household as the English fetishman, the king of Dahomi's friend. The whole premises of Adangerakadi are very extensive, and all enclosed within a clay wall from three to four feet thick, and about twelve or fourteen feet high. The area within must be at least from six to ten acres. As we passed along outside the walls, I saw that they were decorated with human skulls, stuck on small sticks. The sticks were about fifteen inches high above the tops of the walls, and placed at regular distances from each other all round the premises. I should say that the distance from stick to stick, and consequently from skull to skull, would be about from twenty to thirty feet.

From Adangerakadi we went to visit the king's mother. The walls, from top to bottom, on either side of the door leading to one part of the royal premises which we passed, were decorated with a vertical row of human skull-bones, built into the clay, with the faces outward, level with the wall. After visiting the king's mother, we went to Mewo's house, and rested ourselves. All the great chiefs, and many others, have both town and country houses. On entering Mewo's premises, I was conducted to a small table in a court-yard, where Mewo joined me, and refreshed me with some cherry-brandy and water. After resting ourselves for some time, we started, about seven o'clock in the evening, on our way back to Kanna. Just as we were leaving the outskirts of Abomi, Kabada, who was again leading the way, stopped, and directed my attention to a number of guns, some brass, some iron, some of heavy, some of light calibre. There were altogether thirty in number; one, I think the largest, of brass, had been taken from Badagry, many years back; others had been obtained, in all probability, from vessels on the coast. Under the beautifully soft shades of the evening, we then proceeded on our way back to Kanna. It was a splendid evening. The locust-tree, and the different varieties of mimosa and acacia, in some places lined the road.

Description of Abomi.

Abomi is a large town; but, from the peculiar manner in which the people build, there is nothing in the appearance of the houses and streets particularly striking. The houses of all the chiefs and captains are enclosed within high walls; so that, in passing through many of the streets, nothing can be seen but heavy clay walls on either side. In size, I should think it nearly, or

quite equal to Coomassie; and perhaps the population about the same in number. The soil is red clay, mixed with sand; and, generally speaking, quite free from stones. There is, however, some granite somewhere in the neighborhood; for on my way up to Kanna, from Whydah, I met a man carrying on his head a large piece of granite, about sixty pound weight, which I understood he was taking to Whydah for sale. The most striking objects in Abomi, next to the royal premises, are many splendid specimens of the Baabab. In almost every street, and at almost every turning, these vegetable monsters may be seen rising above the walls and houses.

ENGLISH CHURCH MISSION IN GUINEA.

Mr. Townsend's Visit to Understone.

It was stated on a previous page, that a number of Africans from the vicinity of Badagry, who had been sold into slavery, had been recaptured by the British cruisers, and carried into Sierra Leone; and that they there became acquainted with Christianity and Christian missionaries. Some of them were unwilling to return to their native country, unaccompanied by a religious teacher. Mr. Townsend, a catechist of the Church Missionary Society, was accordingly deputed to visit this part of Africa, and ascertain what encouragement there might be for the establishment of a mission. He landed at Badagry on the 19th of December, 1842; having made the necessary arrangements, he set out for Understone, where he arrived in safety on the 4th of January. As he entered the town, "the doorways of the houses and the corners of the streets were filled with eager spectators, who all endeavored to show the liveliest joy, and shouted, 'How do you do, white man? How do you do, you that are coming?'" Having reached the king's residence, Mr. Townsend found him very cordial and friendly. The reader will not fail to notice, with surprise and gratification, the fact that the missionaries of two different societies have simultaneously visited this benighted portion of the earth for the purpose of carrying thither the blessings of the gospel.

Jan. 6.—In the afternoon, Sodeke sent for me, to write a letter to His Excellency, the governor of Sierra Leone, which I did. I was highly gratified with the sentiment which he wished to express. He wanted to express his thankfulness to the British government for what it had done for his people, and his own convictions that they were seeking the happiness and welfare of the African race. Also, that he had determined to suppress all slave trade in his own country, and in the neighboring parts, so far as his influence extends. Further, his desire for the return of his people, and that white men, both missionaries and merchants, might settle in his country. After having finished his letter, I asked, if missionaries were to be sent to Abbekuta, whether he would give them children to teach. "Yes," he said, "more than you would be able to manage;" and also, "If you will stop a few days more than you

state you purpose doing, I will give you any spot of ground you may select, on which to build a school house." I was obliged to decline his offer, as my instructions did not sanction my contracting any engagement to commence a mission. I also asked him if he would receive a native, should one be sent as a schoolmaster. He replied, "Yes; and I would help him to build his house." He also told me, in answer to my inquiries respecting it, that it was unlawful for any chief to sell a domestic slave; and any one found doing so would be punished.

The disposition of this chief seems to differ from many, indeed all, of whom I have heard; in that he is easy of access; and whatever question I have asked him, he has answered readily, without any apparent attempt to disguise. He is certainly desirous of getting Englishmen to reside in his country, and of an alliance with the English government. These things indicate, on his part, a liberal mind; and, on the part of Providence, an opening for the spread of the gospel. Can it be that this chief, whose country is open and easy of access, shall express his desire for the instruction of his children and people, and for the abolition of slavery, and British Christians not respond to his desire, after the evidence they have given of their anxiety for the welfare of Africa, by sparing no expense and by fearing no danger to accomplish their benevolent purposes? I feel it must not be doubted, that, as soon as the desires of this chief shall be known, his wishes will be readily fulfilled.

Observance of the Sabbath at Abbekuta.

Jan. 7.—In the afternoon, I held service under a shed in the king's court. When all were assembled, and I was ready to commence, I sent to inform the king of it. He then came; and, on a mat spread for him, sat during the whole of the service. I explained to the people, through my interpreter, A. Wilhelm, the parable of the marriage-feast. While doing so, I was forcibly reminded of the goodness of God toward the Sierra Leone people who were present; and asked if there were not many who had before had opportunities of hearing the gospel, but who had despised them; and had not only despised them, but had left the country where God was known, for this where God was not known, thus turning their backs upon the favors and privileges which God had bestowed on them. I then remarked that God, notwithstanding, in mercy had followed them, and again invited them to the gospel-feast. Near the conclusion of my address, Sodeke exclaimed, "Yes! yes!" to the following observations, which I addressed to those who had been members of a Christian church in Sierra Leone. I told them if they continued in the ways of godliness, as they had been taught out of the Word of God, they would be received into heaven; but if they should yield to the examples of the heathen around them, or listen to the heathenish counsel of their friends and country-people, and so be drawn aside from the truth to follow the sinful practices of the heathens, and thus deny the Lord that bought them, there would be nothing for them to expect in this world but the stings of a guilty conscience, and in the world to come the everlasting wrath of the Almighty. I had been told that Sodeke wished the Sierra Leone people to follow the religion and the customs of the white people, as they had been taught in Sierra Leone; but I felt exceedingly glad to hear it thus confirmed from his own mouth. What an opening does this country present for the spread of the everlasting gospel! What opportunities for usefulness will be lost if the present time be not embraced!

Jan. 10.—Sodeke has shown the greatest attention to the Sierra Leone people, and has given them greater access to his person than any others of the same rank. The liberality of his disposition is shown, in a very prominent manner, by the fact that he requires no greater act of homage from them than they were accustomed to pay to their superiors in Sierra Leone. It is the custom of the Akus, when they come into the presence of their chief, to prostrate themselves before him; none omit this act of homage. But Sodeke, hearing that white people never rendered so great an act of homage to any but God, forbade them to do so to himself. I have often heard of Sodeke in Sierra Leone, and was prepared to see in him a chief of superior character and ability; and my intercourse with him during the past week has increased this good impression. He is tall, and sufficiently bulky for his age—I should suppose forty-five or fifty—and height; his countenance is mild and pleasing, but indicates ability; his voice soft, and his speech slow. The Akus are generally remarkable for boisterous speech, and much action when speaking. I never saw him in anger, or in any way excited. The laws of the country are particularly severe against theft—in some cases, death is the penalty; and, consequently, property is secure. I am not aware of having lost anything since I left Badagry.

In a letter to the Sierra Leone Committee, under date of May 31st, Mr. Townsend says that he considers Understone as safe a residence for a missionary as any place which is not under a civilized government. "The town is the whole strength of the Egba tribe united, acting upon the principle that union is strength. They were attacked, about ten years ago, by the people of Illorni; but being able to repel their assailants, a peace was brought about between them, and they have since remained unmolested." In respect to the healthiness of the country he writes as follows:

I am led to believe, from the general aspect of the country, from the absence of the diseases, sores, and ulcers, to which the Negroes in Sierra Leone are very subject, and from the great age which many appear to attain, that the country is far more healthy than Sierra Leone. The country around Abbekuta is, as far as I could discover, free from marshes. The river Ogu, which flows by it, has a rocky and sandy bed, and is free from any thing likely to create miasma.

The reader may wish to obtain some information respecting the previous history of the king of Understone.

Sodeke obtained his present pre-eminence by superior courage and success in war; which, from the difficulties into which the Egba people were brought by the attacks so frequently made on them by bands of men-stealers, became qualities of great worth; and the conduct of Sodeke seems to have been such as to prove him to be a superior character among them. Although he exercises the power of a king, and must be virtually so, yet they do not give him the title, Allaki, which belongs to their kings. There is a son of their late Allaki, living at Badagry, who is quite a youth; but they seem to pay no regard to him.

That there is a wide field opened by Providence for the extension of the kingdom of Christ among this people I think cannot be reasonably doubted. Sodeke and the whole body of the people, are looking toward us for help.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CEYLON.—A recent letter from the faculty of the Seminary at Batticotta—Messrs. Ward, Cope, and Wyman—dated August 10th, brings intelligence of a very painful character. Many of the pupils have been detected in the commission of gross immoralities, attending heathen dances, etc., and have been dismissed from the institution. The whole number who have been, for these reasons, deprived of the benefits of the Seminary is fifty-seven. The event produced a great sensation among the pupils and throughout the community. The communication of the faculty concludes as follows:

In the midst of our distress, it is pleasing to see what a hold the Seminary has on the community. Some of the heathen resort to every plausible method to induce us to take their sons back. One promises to remove here with his family, and reside near the institution, so that he can watch over his son constantly, offering at the same time to pay for his books, etc. Another says that he and his wife will join the church (poor man!), and give bonds in a large sum of money that none of his family shall fail of attending the services of the sanctuary, every Sabbath. Others make similar offers. We thus have an opportunity to preach to them with more power than we otherwise could.

Mr. Wyman, in a letter dated August 14th, says, "So far from feeling discouraged by the recent developments, I feel confident that the Seminary stands on a vantage ground which it has never before occupied." "The firm course taken, showing that we will not tolerate immorality, will increase the confidence of the community. They say to us, 'You have cut off our plantains at two months old; they are good for nothing.' But they admit the justice of our course."

The chief justice of Ceylon, Sir Anthony Olyphant, was to spend yesterday (Sabbath) at Tillypally to join in the religious services at that station. He is greatly interested in our mission seminaries. A few days ago, he made a visit to Oodooville and named a little girl for his lady, giving the money to pay for her support.

A short time since, a gentleman brought his two grandsons from Negapatam, on the continent, to have them fitted for the Seminary in our English school. He is a rich native merchant, and pays for tuition, English books, and board; he left a sum of money to be expended as fast as it should be necessary. Such cases show how strong a hold the cause of Christian education has on this people.

NESTORIANS.—From a general letter of this mission, dated September 5th, it appears that the missionaries do not anticipate any serious hindrance in the prosecution of their work from the recent disasters among the Mountain Nestorians. The revolutions and changes, however, which are

so frequently occurring in the East, admonish them to do with their might what their hands find to do. Mar Yohannan appears to be anxious to benefit his people, and the missionaries hope that he will be very useful in carrying out the plans which may be devised for the general introduction of a spiritual religion.

MOUNTAIN NESTORIANS.—Doct. Grant, writing from Mosul, September 29th, says, "An order has come from the Porte to our pasha for the release of the Nestorian prisoners. It remains to be seen whether it will be executed or evaded."

CHOCTAWS.—Mr. Wright, in a letter dated December 11th, says, "The preaching of the gospel is still attended with divine power to the Choctaws. Twenty-eight have been added to the church at Wheelock during the year that is now drawing to a close."

SILOUX.—From a letter of Mr. Riggs, dated November 18th, it appears that the prospects of the new station at Traverse des Sioux are much more encouraging than they were a few months ago. The acknowledged chief of the Sioux in that part of the country is friendly to the missionaries; the individual who is next to him in authority has begun to take lessons in reading, and promises to exert his influence in favor of education.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 1st of January, Rev. John M. Campbell, of Georgetown, Ohio, and Rev. Albert Bushnell, of Cincinnati, embarked from Boston in the barque Palestine for Cape Palmas; from this place they will proceed by the earliest opportunity to the Gaboon River. Mr. Campbell was educated at Miami University and Lane Seminary; Mr. Bushnell is also a graduate of Lane Seminary.

FINANCES OF THE BOARD.

By a reference to the Donations for the month of December, it will be seen that the amount paid into the treasury of the Board was only \$18,707 00; while the receipts for December, 1842, were \$25,438 00. The whole sum received from August 1st to December 31st, is \$82,426 00; at the corresponding date, last year, the amount was \$89,329. It will be remembered that the contributions last year at this time were much below the necessary expenditures of the Board.

DONATIONS,

RECEIVED IN DECEMBER.

Board of Foreign Missions in Ref. Dutch Ch.	
W. R. Thompson, N. York, Tr. (\$100 prev. ack. fr. Ref. D. ch. Utica, const. THOMAS H. WOOD, WILLIAM WALCOTT, NICHOLAS F. VEDDER, and THOMAS GOODSSELL, H.M.)	256 82
Addison Co. Fl. Aux. So. A. Wilcox, Tr.	
Addison, D. V. Chambers,	10 00
Bridport, Cong. ch.	46 90
Bristol, Cong. ch. 5 25; m. c. 94c.;	6 19
Cornwall, Cong. ch. 62 25; m. c. 13 02;	75 27
Middlebury, Cong. ch. gent. 121 12;	
la. 81 49;	202 61
New Haven, Cong. ch. gent. 15 25;	
la. 16 63; W. Nash, 15;	46 87
Shoreham, Cong. ch.	13 50—400 64
Auburn & Vic. N. Y. H. Ivison, Jr. Agent.	
Auburn, 1st pres. ch.	98 00
Bristol,	1 51
Homor, Cong. ch. 41 44; sisters so. wh. const. Rev. THOMAS K. FESSENDEN an H. M. 55 56;	100 00
Jordan, Pres. ch.	8 50
Marcellus, 1st ch.	14 38
Otisco, Sub. 18 54; m. c. 1 46;	20 00
Scott, Cong. ch.	12 00—254 39
Berkshire Co. Ms. Aux. So. T. Green, Tr.	
Williamstown, D. N. Dowey,	25 00
Boston, Ms. S. A. Danforth, Agent.	
(Of wh. fr. a friend, 100; fr. Mass. miss. so. as income fr. Mrs. Osborn's legacy, to pro. the gospel among the Ind. of N. America, 48 90;)	380 32
Buffalo & Vic. N. Y. J. Crocker, Agent.	
Buffalo, 1st pres. ch. Miss C. Wadsworth, 10; I. Dart, Jr. 10; Miss E. S. 2; two boys, 1;	23 00
Colden, Cong. ch.	13 52—36 52
Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.	
Hardwick, L. H. Delano, to const. JOSEPH R. DELANO an H. M.	100 00
Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.	
Charleston, Cir. ch. 52; la. 16 50; 34 pres. ch. m. c. 26 10;	94 60
Willtown, Pres. ch.	45 00
Ded. paid for Dayspring, prev. } ackn. as dona. }	139 60
	4 00—135 60
Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.	
Dublin, m. c.	7 00
Fitzwilliam, Gent. 65 37; la. 72 08; m. c. 18 55;	156 00
Gilsam, m. c.	6 50
Keene, Gent. 40; la. Heshbon so. for Ind. miss. 66; juv. do. for do. 8; m. c. 12 13;	126 13
Walpole, Mr. Jackson's so. 17; la. sew. cir. for Walpole sch. Ceylon, 25;	42 00
Westmoreland, J. Sawyer,	10 00—347 63
Cumberland Co. Me. Aux. So. D. Evans, Tr.	
Cornish, J. Lincoln,	2 50
Falmouth, m. c.	4 50
Lewiston Falls, Cong. ch. and so.	23 03
Norway, Ch. mem. and wife,	5 00
Saccarappa, Cong. ch. and so. to const. Rev. JOHN H. MORDDOUGH an H. M.	53 40
Standish, m. c.	9 58—98 01
Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.	
Haverhill, A. Kittredge, wh. and prev. dona. const. MARY E. KITTREDGE an H. M. 34; S. N. K. 1 06;	35 06
Ipewich, Mr. Kimball's so. m. c.	40 00
Newburyport, Mr. Dimmick's so. m. c. 42 28; Mrs. S. Newman, 10;	52 28
Salisbury, Mr. Sawyer's so. m. c.	6 40—133 74
Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.	
Lynn, a methodist,	3 00
Manchester, m. c.	22 13
Salem, Howard-st. ch. R. P. Waters, 25; Crombie-st. m. c. 14 63;	39 63—64 76
Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.	
Southport, Cong. ch. m. c.	4 00
Westport, Cong. ch. m. c. 50; coll. 30; 80 00—84 00	
Franklin Co. Ms. Aux. So. L. Stone, Tr.	
Rev. W. Riddel, for Sandw. Isl. miss. 50; for miss. to W. Africa, 50;	100 00
Geneva & Vic. N. Y. C. A. Cook, Agent.	
Bethel, Pres. sub. sch. for Batticotta miss.	5 75
Brockport, Pres. ch.	46 50
Fayetteville, Pres. ch.	56 62
Geneva, Pres. ch. Rev. Dr. Hay, 12; Mrs. Hopkins, 25; D. L. Lum, 10; G. C. Seelye, 10; indiv. 7 75; a bal. 1 75;	66 50
Livonia, Pres. ch. to const. Mrs. ANN F. RILEY an H. M.	100 00
Lockport, 1st pres. ch. wh. and prev. dona. const. Mrs. JANE WISNER an H. M. 75 28; 1st Cong. ch. 58;	133 28
Lyons, Pres. ch. 85 26; la. 25 16; do. for orp. chil. of miss. 3 66; m. c. 11 79; sub. sch. 51c.	126 38
Penn Yan, 1st pres. ch. and cong. 52 09; sub. sch. for Ira Gould and Margaret Lock, Ceylon, 1 80;	53 89
Silver Creek, Pres. ch.	25 00
Wolcott, I. Leavenworth, 10; E. L. L. & S. A. S. 9;	19 00—632 92
Grafton Co. N. H. Aux. So. W. Green, Tr.	
Bethlehem,	3 00
Campton, m. c. 12 71; la. 18 48;	31 19
Franconia,	6 50
Hebron,	50
Lyme, Fem. benev. so.	19 00—60 19
Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, Pres. ch. m. c.	26 00
Durham, Rev. Dr. Williston,	50 00—76 00
Hampden Co. Ms. Aux. So. C. Merriam, Tr.	
Monson, S. H. Hall,	15 00
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.	
Amherst, 1st par. gent. 140 29; la. 99 48; m. c. 56 65; sub. sch. for Nes. miss. 12 31; S. par. 65 30; E. par. coll. 20;	394 03
Cummington, Village ch. m. c.	17 69
Easthampton, Gent. 90 68; la. 79 10; m. c. 59 07; S. Williston, 46 55;	275 40
Enfield, Benev. so. 255 39; m. c. 33; 288 39	
Goshen, Gent. 25 18; la. 24 58;	49 76
Granby, Gent. 124 27; la. 111 23; m. c. 88 54; Mrs. C. Smith and Miss P. Smith, to const. Miss PAMELA SMITH an H. M. 120;	444 04
Hadley, N. par. gent. 11 58; la. 16 20; m. c. 14;	41 78
Hatfield, Gent. 58; la. 63 85; m. c. 77 48; a pensioner, 10;	209 33
Middlefield, m. c. 43; gent. 24; la. 13 70;	80 70
Northampton, a friend, 150; 1st par. m. c. 123 91; la. 79 18; Miss P. F. 10; Edwards ch. m. c. 14 91; fem. benev. so. 28 36; sew. cir. 24 75;	431 11
Norwich, Coll. 14 57; m. c. 7 51;	22 08
Plainfield, Coll.	54 00
Southampton, La.	30 20
South Hadley, 1st par. gent. (a prev. dona. const. PETER ALLEN, Jr. an H. M.) 75 83; la. 76 23; E. T. SMITH, wh. const. him an H. M. 100; Canal, la. benev. so. 20;	272 06
Westhampton, Gent.	19 93
Williamsburgh, Gent. 100 49; m. c. 34 64;	135 13
Worthington, Gent. 94 02; m. c. 41; 135 02	
Coll. at anniv.	6 35—2,907 02
Harmony Conf. of Chs. Ms. W. C. Capron, Tr.	
Millbury, Cong. ch. coll. 126 44; m. c. 31 72;	158 16
Sutton, 1st cong. ch. gent. 33 25; la. 64 47; m. c. 30 75; wh. const. JOHN ATHAN LELAND an H. M.	198 47
Westboro', a friend,	25 00—311 63
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.	
Canton, Gent.	9 00
Farmington, Gent.	192 71
Hartford, 1st so. a friend, to const. SAMUEL COIT and MARTHA W. WILLIAMS, H. M.	250 00
Rockwell, Chil. of mater. asso. for ed. of hea. chil.	4 00
Suffield, 1st so. m. c.	10 00

West Hartland, Mr. and Mrs. L. Merrill, 10; la. 6;	16 00—481 71	New Haven City, Ct. Aux. So. A. H. Maltby, Agent.	
Hartford Co. South, Ct. H. S. Ward, Tr.		New Haven, Chapel-st. ch. 267 50; union meeting, m. c. 35 84; Yale coll. do. 21 65;	
Glastenbury, Gent. 68 25; la. 67 85; m. c. 47 06;	183 16	Church-st. ch. do. 8 05; 3d ch. do. 7 62;	340 66
Hillaboro' Co. N. H. Aux. So. J. A. Wheat, Tr.		New Haven Co. East, Ct. Aux. So. S. Frisbie, Tr.	
Bennington, P. L. Whittemore, dec'd, for Phoebe L. Whittemore, Ceylon,	20 00	Durham, Benev. so.	25 00
Kennebec Co. Me. Conf. of Chs. B. Nason, Tr.		Meriden, Cong. ch.	7 00
Augusta, Gent. 102 75; la. 79 07; m. c. 28 73; juv. so. and sub. sch. 4 63; (of wh. fr. Rev. Dr. Tappan and fam. to const. E. S. Tappan an H. M. 100;)	215 18	North Branford, J. F. Linsley,	50 00
Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.		Northford, Gent.	24 12—106 12
Bath, 1st ch. m. c. (of wh. fr. a lady, to const. Rev. JOHN O. FISKE an H. M. 50;)	85 00	New Haven Co. West, Ct. Aux. So. A. Townsend, Jr., Tr.	
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.		Prospect, Cong. so.	14 00
Bethlem,	3 00	N. York City & Brooklyn, Aux. So. J. W. Tracy, Tr.	
Goshen, a lady,	1 00	(Of wh. fr. T. Ritter of Allen-st. pres. ch. 25;)	251 75
Plymouth, 1st so. 2; Hollow, a friend, 20;	92 00	Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.	
Roxbury, Coll.	79 77	Roxbury, Eliot ch. and so. m. c.	14 61
Sharon, 1st cong. so. sub. sch. for Benjamin Hamlin, Ceylon,	12 00	Norwich & Vic. Ct. Aux. So. J. Otis, Tr.	
Southbury, Coll.	98 00	Franklin, Gent. 5; la. 11 79; Mrs. McCall, 20;	36 79
Woodbury, S. so. coll. 87 65; m. c. 8 54; fem. benev. so. 15 04;	111 23—337 00	Goshen,	63 34
Lowell & Vic. Ms. W. Davidson, Agent.		Greenville, Coll.	10 33
Lowell, Appleton-st. ch. m. c.	11 97	Hanover,	36 12
Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.		Jewett City,	94 01
Concord, 1st cong. ch. m. c. 36 23; Rev. W. Clark and fam. wh. and prev. dona. const. WM. B. CLARK an H. M. 50;	86 23	Ledyard,	20 00
Dunbarton, Ch. 7 34; a la. 1;	8 34	Milltown,	21 00
Raymond, Ch.	20 73—115 30	North Stonington,	12 53
Middlesex North & Vic. Ms. Char. So. J. S. Adams, Tr.		Norwich, 1st so. coll. 50; m. c. 46; 2d so. coll. 605; 5th so. la. 126 44;	833 42
Acton, m. c. and indiv.	10 88	sub. sch. 5 98;	1,127 54
Ashby, Asso.	20 35	Ded. prev. ack.	55 00—1072 54
Boxboro', Asso.	15 00	Old Colony Assoc. Ms. H. Coggeshall, Tr.	
Dunstable, Cong. ch. and so. coll. and m. c.	23 06	Fairhaven, Sab. sch.	5 00
Groton, Asso.	95 35	Oneida Co. N. Y. Aux. So. A. Thomas, Agent.	
Harvard, Asso.	43 40	East Mexico, Pres. ch.	30 00
Lancaster, Asso.	46 44	Madison, Fem. cent. so.	21 50
Littleton, Evan. cong. ch.	4 75	New Hartford, a friend,	2 00
Lunenburg, Asso.	37 41	Trenton, L. Younglove,	2 00
Pepperell, Asso.	83 39	Utica, 1st pres. ch. m. c. 72 88; sub. sch. 5 50; mater. asso. 14 50; J. W. 5; E. T. M. 5; (for ed. of Chinese youth, 30;) M. Bagg, 30;	137 88
Shirley, Asso.	3 50	Whitesboro', La.	30 00—213 38
Stow, Asso.	8 88	Orange Co. Vt. Aux. So. H. Hale, Tr.	
Townsend, Asso.	31 53	Newbury, By P. W. Ladd, for G. W. Campbell, Ceylon,	10 00
Westford, Asso.	11 67	Palestine Miss. So. Ms. E. Alden, Tr.	
Ded. expenses paid by aux. so.	435 61	Cohasset, 2d cong. ch. m. c.	5 44
Middlesex South, Ms. Conf. of Chs. O. Hoyt, Tr.	15 29—420 32	Penobscot Co. Me. Aux. So. E. F. Duren, Tr.	
Holliston, Cong. so. wh. const. Rev. T. D. P. STONE an H. M. 86; Rev. J. Storrs, 10; la. benev. rea. so. for Choc. miss. 4;	100 00	Bangor, 1st cong. ch. and so. 40; Hammond-st. do. 29 62;	69 62
Lincoln, m. c. 21 16; coll. 10 83; ded. bad note, 1;	30 99	East Brewer, Cong. ch. and so.	21 32
Natick, 1st cong. so. 85 53; m. c. 39 22;	124 75	Garland, La. 1 50; sub. sch. class, 50c. 2 00	
Northboro', m. c. 63 65; a la. 40; for N. A. Ind. 50; to const. Rev. Wm. A. HOUGHTON an H. M.; W. Fay, 10;	163 65	Houlton, 1st ortho. cong. ch.	26 37—119 31
Southboro', Pilgrim so.	18 66—438 05	Richmond & Vic. Va. S. Reeve, Tr.	
Middlesex Asso. Ct. H. C. Sanford, Tr.		(Of wh. fr. G. Bagby, Lynchburg, for Ellen Bagby, Ceylon, 12;)	274 68
Deep River, m. c. 50 81; gent. 19 75; la. 9 94;	80 50	Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.	
East Haddam, Gent. 37 92; la. 28 69; m. c. 11 61; cir. of char. 14;	92 22	Exeter, 1st ch. m. c. 77; Miss G. 1;	73 00
Millington, Coll.	13 99	Rutland Co. Vt. Aux. So. W. Page, Tr.	
Petapaug, Gent. 47 41; m. c. 29; la. 15 92; fem. relig. so. 6 18;	98 51	Benson, Rev. C. H. Kent,	10 00
West Chester, Coll.	34 00—319 22	Castleton, Gent.	24 25
Monroe & Vic. N. Y. E. Ely, Agent.		Middletown, m. c.	6 00
Adams Basin, Pres. ch. 7; sub. sch. chil. 1 37; av. of clothing, 1 50;	9 87	Pittsford, A. Lench, wh. and prev. dona. const. SHEPARD LEACH of Rockford, Ill. an H. M.	50 00
Medina, Pres. ch. and so.	86 00	Rutland, E. par.	39 51
Parma and Greece, Cong. ch.	18 50	Sudbury,	2 00—131 76
Rochester, Brick ch. sub. sch. for Samuel W. Lee and Lucy Ann Divoll, Ceylon, 20; 1st pres. ch. young la. benev. so. for a child at Sandw. Isl. 20;	40 00—154 37	Strafford Co. N. H. Aux. So. E. J. Lane, Tr.	
		Gilmanton, Rev. J. Lane,	10 00
		Taunton & Vic. Ms. Aux. So.	
		Berkley, C. A. S. 1; E. T. 1;	2 00
		Dighton, m. c.	5 00—7 00
		Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	788 76
		Watertown & Vic. N. Y. Aux. So. A. Ely, Tr.	
		Theresa, J. Elmore,	50
		Western Reserve, O. T. P. Handy, Agent.	
		Brecksville, Pres. ch. 3 52; Centerville, pres. ch. 4 31; Chester, 1st pres. ch. m. c. 20; Cleveland, 1st pres. ch. m. c. 46 77; sub. sch. for Truman P. Handy, Ceylon, 20; Mr. and Mrs. E. F. Gaylord, 15; T. P. Handy, 12; S. Whitaker, 10; G. Fitch, 10; B. Stedman, 11; E. Morgan, 9; E. W. C. 3; Euclid, S. Shaw, 25; Kirkland, A. C. Russell, 20; Ohio City, pres. ch. 37; ded. disc. 2 51;	244 09

Windham Co. North, Ct. Aux. So. G. Danielson, Tr.	
South Woodstock, 1st cong. so. gent.	28 00
Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.	
Chaplin, Gent. 48 07; la. 47 54; m. c. 37 39;	133 00
Worcester Co. Central, Ms. A. D. Foster, Tr.	
Boylston, Gent. and la. asso. and m. c.	45 00
York Co. Me. Conf. of Chs.	
South Berwick, Ch. and so.	30 00

Total from the above sources, \$13,115 07

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th pres. ch.	50 00
Amenia, South, N. Y. Pres. ch.	10 00
Arkport, N. Y. C. Hurlbut, 9; A. A. J. 7;	16 00
Baltimore, Md. 5th pres. ch. m. c. 35; fem. mite	
so. for M. Breckenridge, A. Gardner, A. Don-	
nell, S. Savage, G. D. Furgance, A. Young,	
S. Wyman, J. C. Backus, H. V. D. Johns,	
H. S. Kepler, H. Moore, Talbot Jones, Ed-	
ward N. Kirk, Anne Peters, Mary Hewitt,	
and Eliza Conckling, ea. 20;	355 00
Belfast, Me. 1st cong. ch. m. c. 40; J. S. C. 1;	41 00
Bennington, Vt. Indiv. by H. T. D.	15 00
BillERICA, Ms. Rev. G. Stearns	7 00
Bloomfield, N. J. Centre sub. sch. miss. asso.	
for Ebenezer Seymour, Ceylon,	26 22
Bridgehampton, N. Y. Fem. select sch.	9 50
Charlestown, Ms. 1st ch.	101 53
Chelsea, Ms. Winnisimmet ch. and so. m. c.	21 40
Children, by Dr. Scudder,	4 94
Dover, N. J. Pres. ch. coll. 67 30; m. c. 39 70;	
wh. const. Rev. BURTIS MACIE an H. M.	100 00
Eaton, E. C. Cong. ch.	20 00
Emmetsburg, Md. M. W. 10; J. N. 2; R. S. G.	
5 25; M. H. 75c.	18 00
Franklinville, N. Y. Pres. ch.	13 00
Gainesville, Ala. Pres. ch.	450 00
Geneseo, Ill. 1st pres. ch. m. c. 10; a friend, 10;	20 00
Hudson, N. Y. 1st ch. fem. miss. so. to const.	
Miss RACHEL D. VAN RENSSLAER an H. M.	100 00
Jaffna, Ceylon, Rev. JAMES R. ECKARD, wh.	
const. him an H. M. 50; L. E. Maberly, 48;	
J. Price, 48; W. Ferguson, 24; Sir A. Oli-	
phant, for girl in fem. board. sch. 19 20;	189 20
Little Compton, R. I. m. c. and sub. sch. for	
Alfred Goldsmith, Ceylon,	20 00
Little Falls, N. Y. 1st pres. ch.	38 83
Malden, N. Y. Pres. ch. m. c.	18 46
Mendham, N. J. Pres. ch. m. c.	18 00
Morristown, N. J. 2d pres. ch. 194; m. c. 31;	
B. O. Canfield, 30;	175 00
Newark, N. J. 1st pres. ch. 100; a friend, 10;	
3d do. gent. 900; la. 903 22; m. c. 56 38; two	
indiv. 1; cen. pres. ch. 51 11;	621 71
New Brunswick, N. J. W. V. L. and fam.	5 47
New Castle, Del. Fem. miss. so. 45; a friend,	
for James K. Black, Ceylon, 25;	70 00
New Rochelle, N. Y. Pres. ch.	33 50
Newton, Ms. W. par. B. Eddy,	2 00
Norfolk, Va. J. D. Johnson, wh. const. Rev.	
WARD CHILDS of Stykersville, N. Y. an H. M.	50 00
Northern Liberties, Pa. Cen. pres. ch. indiv.	
90 85; sub. sch. for Mr. Hamlin's ch. Bebek,	
50; 1st pres. ch. 36 37; A. Green, 10;	187 22
Old Man's, N. Y. m. c.	6 00
Orland, Me. J. Buck,	10 00
Parsippany, N. J. Pres. ch.	24 24
Philadelphia, Pa. 1st pres. ch. m. c. 339 30;	
I. Dunton, 100; Mrs. J. Bayard, 20; C. F.	
Bayard, 10; S. T. 5; 3d pres. ch. 60c. m. c.	
81 44; indiv. 116 25; young men's miss.	
asso. 17 50; F. A. R. 10; C. R. 10; J. C. F.	
10; W. W. 10; Misses C. 10; 5th pres. ch.	
G. W. McClelland, 50; Cen. pres. ch. B. D.	
Stewart, 20; T. B. 10; Wes. pres. ch. to	
const. Rev. E. L. RICHARDS an H. M. 62;	
Rev. D. Malin, to const. Mrs. SARAH MALIN	
an H. M. 100; less dis. 1 14;	980 95
Pittsburg, Pa. 3d pres. ch. 822; an episcopal	
friend, 20;	842 00
PrairievillE, W. T. m. c. 5; sub. sch. 2;	7 00
Prince Edward, Pa. J. Stevens,	4 00
Reading, Ms. S. par. la. asso.	21 25
Rocky Point, N. Y. m. c.	10 00
Savannah, Ga. La. African sow. so. for miss. to	
W. Africa, 60; for Anne C. Stiles, Gaboon,	
20;	100 00
Schenectady, N. Y. 1st pres. ch.	137 00

Scituate, R. I. S. L. Weld,	1 00
Statersville, R. I. Cong. ch. and so. wh. const.	
Mrs. RUTH SLATER an H. M.	130 00
Springfield, O. J. S. Murray,	18 00
Strongsville, O. m. c.	62
Taney Town, Md. Young la. of Thorndale sem.	
for child at Sandw. Isl.	20 00
Trenton, N. J. Pres. ch. sub. sch. for James F.	
and Susannah Armstrong, Ceylon,	40 00
Unadilla, Mich. Rev. D. R. Dixon,	10 00
Upper Aquebogue, N. Y. Cong. ch. m. c.	20 00
Washington, D. C. 4th pres. ch. miss. so. for	
Nestorian miss.	70 00
Williamsburgh, N. Y. 1st pres. ch.	29 57
Wilmington, Ms. m. c. wh. const. Rev. Rich'd	
T. SEARLE an H. M.	56 48
Wilmington, Del. Hanover-st. ch. inf. sub. sch.	
for ed. of hea. youths at Dindigul,	20 00
Unknown,	5 00
	\$18,479 16

LEGACIES.

Hanover, Ms. Miss Julietta Sylvester, by Robert	
Sylvester, Ex'r, for Palestine miss.	20 00
Oglethorpe Co. Ga. Thomas Gillham, by J. H.	
Lumpkin,	125 00
Rutland, Vt. Luther Shaw, by W. B. Shaw,	
Ex'r,	21 20
Sweden, N. Y. Daniel Blish, by Peter Sutphen,	
Ex'r, (prev. rec'd 500;)	62 00
	\$225 20

Amount of donations and legacies acknowledged in the preceding lists, \$18,707 36. Total from August 1st to December 31st, \$82,436 98.

DONATIONS IN CLOTHING, &c.

Albany, N. Y. A box, fr. fem. union miss. so.	
Andover, Ms. W. par. a box, fr. juv. miss. so.	
for J. W. Barr and S. L. Holt, W. Africa.	
Bloomfield, N. J. A box, fr. miss. so. of fem.	
sem. for Mr. Coan, Sandw. Isl.	46 00
Burl, N. Y. A box, fr. fem. benev. so.	21 06
Cambria, N. Y. A box, for Seneca miss.	13 00
Catskill, N. Y. A box, for Mr. Hitchcock,	
Sandw. Isl.	
Churchville, N. Y. A barrel, for Mr. Coan,	
Sandw. Isl.	
Corinth, Vt. Clothing,	7 00
Cortlandville, N. Y. A box, fr. young people's	
miss. so.	
Essex, Vt. A box, fr. la.	26 65
Freehold, N. J. A box, fr. la. for Sandw. Isl.	60 00
miss.	
Gilbertsville, N. Y. A barrel and box, for Miss	
Pierce, Bankok.	
Hadley, Ms. A box, fr. la. for Mrs. Kingsbury,	
Choc. miss.	
Kissman, O. A barrel, fr. la. for Mr. Spalding,	
Oregon.	100 00
Lenox, N. Y. 14 pr. hose, fr. Mrs. L. Hall, 5;	
1 pr. shoes, fr. H. Yale.	
Lyme, N. H. A box, fr. fem. benev. so. for	
Wheelock.	22 18
Newburgh, N. Y. A box, for Mr. Youngblood,	
Borneo.	
Newbury, Ms. Parker River Village, a box, fr.	
fem. read. so. for Ind. miss.	
New York City, A box, fr. W. O. Bourne, for	
J. W. Smith, Sandw. Isl.; clothing, for Miss	
Moore Dwight.	
Norwich, Ct. Writing paper, fr. R. Hubbard,	
60; do. fr. A. H. Hubbard, 60; do. fr. H. Ball,	
4 50;	124 50
Norwich, N. Y. A box.	
Plattsburgh, N. Y. A bundle, for Dr. Bridgman,	
China.	
Rochester, N. Y. A box, for Mr. Hall, Sandw.	
Isl.	
Smyrna, N. Y. A barrel,	36 60
Wales Hollow, N. Y. 13½ yds. flannel, fr. M.	
Noyes, for Seneca miss.	
Whitesboro', N. Y. Shirts, fr. la. miss. so.	30 00
Worthington, Ms. A box, fr. fem. benev. so.	
Unknown, A box, for Mr. Dimond, Sandw. Isl.;	
do. for A. B. Smith, do	